Difa-e-Kanzul Imaan

WRITTEN BY :
HUZOOR TAJUSHSHARIAH,
ALLAMA MUFTI AKHTAR RAZA KHAN AZHARI
رحمه الله تعالى

ROMAN URDU BY :
ARMAAN MANJOTHI NOORI

PUBLISHED BY
SABIYA VIRTUAL PUBLICATION

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حضرت علامہ مفتی الشاہ **محمد اختر رضا خان قادری ازہری**

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Qadri Azhari Rahmatullahi Alihi

the Chief Islamic Justice of India, and other Scholars and Imams of golden Razavi ancestry, visit

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Jadi Ul Karim Huzur Ala Hazrat Azim Ul Barkat Imaam Ahmad Raza Khan Qadri Quds Sira Aziz Ka mayaNaaz Karnama Quraan Majid Ka Tarjuma "Kanjul Imaan Fi Tarjumatul Quran" Hai. Jo Awam Wa Khas Me Mash'hur Hai. Yeh Tarjumah Kai Zubano Me Muntqil Kia Ja Chuka Hai. Aur Kai Mamalik Ki Mukhtlif Matbuah Se Mut'adadbar Tabaah Ho Chuka Hai. Is Tarjumah Ki Khubi Wa Khususiyat Par Dunia E Ahle Sunnat Ki Abqari Shakhsiyato Aur Mohqeeqo Niz Gairo Ne Bhi Beshumar Mazamin Likhe Aur Chhape. Kai Kitabein Bhi Muaraz Wajud Me Aa Chuke.

Magar Baz Gustakho Aur Gumraho Ko Iski Maqbuliyat Hajam Nahi Ho Pai Aur Usme Bhi Baz'am Khud Khamiyah Nazar Aai Aur Kuch Stare Kali Ki Magar Duna E Sunniyat Ke Qalamkaro Ne Unhe Deewan Shikan Muskat Jawab Dia. Isi Silsile Ki Ek Kardi "Difa E Kanjul Imaan" Hai Jise Walid Girami Huzur Taajhusariah Mazil Ul Ali Ne Tasnif Farmaya. Kitab Must'taab Me Quraan Wa Ahadees Aur Aqwal Aur Aima Aur Gayaar Ki Kitabo Se Yeh Sabit Kia Gaya Hai Ke Jis Ayat Ka Tarjumah Syedi Ala Hazrat Ne Kia Hai Wahi Sharai Tarjumah Hai. Yeh Kitaab Pehli Martaba Dr Abdul Naim Azizi Marhum Ke Ahtmaam Se Idara Sunni Dunia, Bareli Sharif Ne Shaya Ki.
Ab Dubara Use Muhib Girami Mufti Muhammad Yunas Raza Munsi Owaisi Sahab Qibla Compose Kara Ke

Tasih Ki Aur Is Par Huzur Walid Girami Ki Mukhtsar Hayat Bhi Tahrir Kar Di Hai, Jo Boht Waqeh Aur Jameh Hai.

Faqir Muhammad Asjad Raza Khaan Qadri
13 Rajab Ul Murjab Hizri1434/24 May 2013 Baroz E Jumuah

Note : Maine (Armaan Manjothi Noori) Ne Huzur Taajhushshariah Hayat Taiyaba Ko Naqal Nahi Kia Kyon Ke Us Ek Dusri Roman Kitaab Taiyar Hai Jo Jald Shaya Hogi In Sha ALLAH Isme Na Krna Isliye Bhi Hai Ke Yeh Kitaab Badi Na Ho Jaye

Pesh E Lafz

Kanzul Imaan Ke Difah Me Likha Gaya. Faqir Ka Ek Maqala Aaj Se Taqriban 11 Saal Qabl Ma Nama Al Mizaan Ke Imaam Ahmad Raza Number Me "Imaam Ahmad Raza Ka Tarjumah Quraan KI Roshni Me" Ke Unwaan Se Shaya Huwa Tha. Kin Kin Marahil Se Guzare Ne Ke Bad Yeh "Difa E Kanzul Imaan" Ke Naam Se Kitaabi Shakl Me Tabah Ho Kar Manzar E Aam Par Aaya Iski Tafseel Aap Agle Safah Par Aziz Abdul Naeem Azizi Ki Tahrir Karda Satur Se Jaan Lege.

Maula E Qadir Unhe Jaza E Khair De Ke In Kawish Se Faqir Ka Barso Purana Mazmun Kitabi Shakal Me Aap Hazraat Ke Hatho Me Hai. Aameen Baja Syed Ul Mursalin Allay Sallato Taslim Qasmi Ke Rad Me Likhe Gaye Mazmun Ki Qistein Yakja Karke Elaan Ke Mutabiq Jald Hi Difah E Kanzul Imaan Hisa Daum Ke Naam Se Aapke Hatho Me Hogi.

Dua Karey Ke ALLAH Hum Asb Ko Khidmat E Deen Ke Liye Tasnifi Wa Isha'ati Maidaan Me Aage Badaye. (Aameen)

Dua Gou

Faqir Muhammad Akhtar Raza Khan Azhari Qadri Gufrullah

Saudagaraan, Bareli Sharif

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Apni Kitaab Ke Muqdama Me Is Mukhtsar Si Tamhid Ke Bad Ke Har Musalmaan Ka Aqeedah Hai Ke Dunia Me Sukun Wa Rahat Aur Akhirat Me Najaat Wa Magfirat Hasil Karne Ka Zariyah Is Deen Ki Pairwi Hai Jise Allah Ke Akhri Paigambar Hazrat Muhammad ﷺ Ne Paish Farmaya. Qasmi Sahab Yun Shaula Afshani Karte Hai :

"Is Ke Sath Yeh Ek Taklif Da Aur Afsosnaak Haqiqat Hai Ke Har Zamane Me Apne Ko Musalmaan Kahne Walo Me Ese Gumrah Bhi Paida Hote Rahe Hai Aur Aaj Bhi Hai Jo Zubaan Se Kitaab Wa Sunnat Ki Itebah Ka Dawa Karte Hai Magar Apni Taraf Se Kuch Aqeede Aur Ahkaam Nikal Lete Hai Phir Unhe Sabit Karne Ke Liye Quraan Majid Ki Galat Tafsir Aur Hadeeso Ki Mahmal Tawil Karte Hai Ese Hi Gumrah Logo Me Nam Nihad Bareli Maktaba Fikr Ke Log Hai.

Faaqul : Aap Ne Dusro Ko To Dil Khol Kar Gumrah Kaha, Quraan Wa Hadees Ki Galat Tafsir Wa Mahmal Tawil Karne Apni Taraf Se Aqeede Aur Ahkaam Nikalne Ka Ilzam Dia Qatah Nazar Iske Ke Yeh Ilzam Hargiz Sahi Nahi Yaha Aap Se Aap Hi Ke Imaam Ki Ibaratein Paish Karke Puchna Yeh Hai Ke Kya Aap Aur Aapke Imaam Ul Taiqa Par Yeh Ilzam Aaid Nahi Hote Ab Hum Wo Ibartein Zikr Karte Hai Jin Se Bionihi Ta’ala Yeh Sabit Ho Ke Yeh Ilzam Unhi Par Aaid Aur Bazor Zubaan Unhone Humare Uper Thope Hai.

Imaam Ul taaifa Apni Kitaab Taqwiyatul Imaan Me Raqam Taraz Hai :

"Jiska Nam Muhammad Ya Ali Hai Wo Kisi Chiz Ka Mukhtar Nahi" Safah 37

Niz Yeh Kahta Hai "Allah Sahab Ne Kisi Ko Alam Me Tasruf Karne Ki Qudrat Nahi Di "
Safah 17

Aur Use Ayat Se Sabit Bataya Hai. Dariyafat Talab Amar Yeh Hai Ke Imam Ul TaiqaKa Yeh Is Ayat E Mazkura Se Kisi Tarh Se Sabit Hai Jab Ke Allah Ta'ala Farmata Hai Yani Qasam Unki Jo Kamo Ki Tadbir Kare. Jamur Mufsirin Ke Nazdeek Is Jagah Qasam Se Murad Malaika Hai Aur Alama Baizawi Ne Bataur E Ahtmaal Farmaya Ke Is Qasam Se Murad Kamlin Ki Ruhe Hai Jo Shidat Ke Sath Jismo Se Juda Hoti Hai Aur Jald Alam Malkut Me Pohchti Aur Khatair Quds Ki Taraf Bardh Kar Tadaabir Amur Karti Hai. Unki Ibarat Karima Wal Naz'Aat Yeh Hai :

اوصفات النفوس الفاضلة حال المفارقة فانها تنزع عن الابدان
غر قاای نزعاً شدیداً من اغراق النازع فی القوس فتنشط الی عالم
الملکوت وتسبح فیه فتسبق الی خطائر القدس فتصیر بشرفها وقوتها
من المدبرات اه ملتقطا ۔

Aqwal : Dono Taujiho Par (Khawa Malaika Murad Ho Khawa Arwa Kamlin) Tasruf Gairullah Sabit Aur Imaam

Taiqa Ka Dawa Batil Wallah Ul Hamd. Niz Hazrat Isa Alaysallam Se Hikayat Farmata Hai Ke Unhone Farmaya :
Main Tumhare Liye Miti Se Parinda Ki Si Murat Banata Hu Phir Us Me Phunk Marta Hu To Wo Fauran Parnad Ho Jati Hai Allah Ke Hukm Se Aur Me Shifa Deta Hu Madarzaat Andhe Aur Safed Daag Wale Ko Aur Me Murde Jilata Hu Allah Ke Hukm Se.

Ab Batao Galat Tafsir Ka Ilzam Kis Ke Sar Hai ? Imam Ul Taiqa Ke Is Qaul Se Un Ayat Wa Ahadees Ki Jin Me Ambiyah Wa Auliyah Ke Tasruf Ki Tasrih Hai Ta'atil Lazim Ati Hai Ke Nahi. Quraan Wa Sunnat Ka Naam Le Aur Quraan Wa Sunnat Ko Jhutlaye. Sach Kaha : "Zuban Se Kitaab Wa Sunnat Ki Itebah Ka Dawa Karte Hai " Agar Kisi Ke Liye Tasruf Ki Qudrat Sabit Karna Shirk Hai Jaisa Ke Iski Mazkura Ibarate Ka Mufad Hai. Balke Khud Usne Tashrih Ki Hai Ke Jo Koi Kisi Makhluq Ka Alam Me Tasruf Sabit Kare Aur Apna Wakil Samj Kar Uske Maane Sawab Us Par Shirk Sabit Ho Jata Hai Goya Ke Allah Ke Barabar Na Samje Aur Uske Muqabale Ki Taaqat Usko Na Sabit Kare. Tau Bataye Un Aaima E Alam Asatin Deen Wa Fuqah Wa Mohdeesin Ke Liye Kya Hukm Hoga Jo Tasruf Sabit Kar Gaye Agar Wo Mushrik Hia (Tumahre Za'am Par) Tp Mushrik Ki Khabar Deyyanat Me Namautbar To Quran Wa Sunnat (Jo Deen Ki Asal Hai Aur Hume Unhi Se Pohche Hai) Ka Aitbaar Kyun Kar Hoga Aur Jab Yeh

Na Mautbar Thehre To Deen Kis Chiz Ka Naam Rah Gaya

لا حول ولا قوة إلا بالله

Jane Do **Apne Mustanad Ibne Taimiyah Ko Kya Kahoge Jo Yeh Tashrih Kar Gaya**

Kitna Azim Taruf Huzur ﷺ Ke Liye Sabit Kar Ke Sari Ummat Ka Wasta Uzma Khuda Ke Darbar Me Unhe Qarar Dia Balke Khuda Ke Amar Whi Khabar Wa Baayan Me Khuda Ka Naib Thhehraya. Bolo Kitna Bada Shirk Usne Kar Dia. Raha Hadeeso Ki Mahmal Taawil Ka Ilzam To Suno. Imaam Al Wahabiyah Ne Shafa'at Ki Tin Qisme Kiye Aur Tisri Ko Jaiz Mana Kahta Hai. Tisir Surat Yeh Hai Ke Chor Par Chori Sabit Ho Gayi Magar Wo Humesha Ka Chor Nahi Aur Chori Ko Kuch Isne Apna Paisha Nahi Thehraya Magar Nafs Ki Shamaat Sat Qasur Ho Gaya Sawas Par Sharminda Hai. Aage Kahta Hai : Sawas Yeh Haal Dekh Kar Badhshah Ke Dil Me Is Par Taras Ata Hai Magar Aain Badhshah Ka Khayal Karke Besabab Darguzar Nahi Karta Ke Kahi Logo Ke Dili Me Us Aain Ki Qadar Gat Na Jaye. Aage Likhta Hai " So Allah Ki Janaab Me Mazkur Hai So Is Ke Ma'ani Yahi Hai " Safa 28 Wa 29 Awalan Is Ke Za'am Par Is Qism Ki Shafa'at Kyon Kar Ho Sakti Hai Wo To Kah Chuka : Jo Koi Kisi Se Yeh Muamla Kare Go Ke Usko Allah Ka Banda Wa Makhluq Hi Samje Siwa Abu Jahal Wo Shirk Me Barabar Hai Safa 7 ملتقطا Saniyan Iska Yeh Kahna Ke Aur Jis Nabi Wa Wali Ki Shafa'at Ka Zikr

Quran Wa Hadees Me Mazkur Hai Apne Muh Aap Quraan Wa Sunnat Ko Jhutlane Ka Iqrar Hai Ke Nahi ? Sach Hai 'Apni Taraf Se Aqeede Wa Ahkam Nikal Lete Hai' Shafa'at Bal Wajahat Ke Mana Apni Tarf Se Gardh Kar Uska Inkar Karte Aur Be Lagaam Gorde Ki Taraf Dodte Hue Khud Kaha : "Uske To Mehaj Irade Hi Se Har Chiz Ho Jati Hai Kisi Kaam Ke Liye Kuch Samaan Aur Asbaab Jamah Karne Ki Kuch Haajat Nahi' Lillah Insaaf To Yaha Kyun Sabab Ki Hajat Ho Gayi Allah Ki Qadr Hi Na Jani. Imaam Ul Taiqa Al Wahabiya Ke Kalam Se Zahir Hai Ke Jisne Chori Ko Apna Paisha Bana Lia Allah Us Se Darguzar Na Farmayega To Nasus Shafa'at Ki Tarafh Nasus Afu Wa Darguzar Bhi Makhsus Ho Gayi Yeh Takhsis Bhi Ismail Wahi Batni Me Utari Hai Ya Ispar Oki Dalil Hai ? Jab Gunah Ke Paishawaro Se Dar Guzar Nahi To لاجرم Wo Bhi Mishl Shafa'at Uske Za'am Par Isi Ke Liye Hua Jisne Gunah Ko Apna Paisha Nahi Thehraya Magar Nafs Ki Shama'at Se Qasur Ho Gaya To Yeh Darguzar Dunia Hi Me Hogi Isliye Ke Sharmsari Gunah Par Tauba Hai Aur Tauba Dunia Hi Me Hogi Scan Me Arbi. Ahadees Shahid Ke Allah Ki Rehmat Bade Bade Gunahgaro Ko Barzakh Me Nawazti Hai Aur Qayamat Me Bhi Wo Gafur Wa Rahim Hai Jise Chahe Taufail E Nabi Rahim Wa Karim ﷺ Ke Behisaab Jannat Me Dakhil Farmayega. Sharah Sudur Me Wo Ahadees Bakshrat Hai Hum Ek Tawil Hadees Ka Kuch Hisa Zikr Kare :

Yani Tibrani Aur Hakim Tirmizi Nawadar Ul Usool Me Aur Ashabhani Targib Me Abdul Rehman Bin Samra Se Rawi Ke Unhone Farmaya : Humare Pass Rasoolallah ﷺ Ek Din Tashrf Laye Aur Farmaya : Aaj Rat Me Ajib Manzar Dekha Maine Apne Ek Ummati Ko Dekha Ke Uske Pass Maut Ka Farishta Uski Ruh Khichne Ko Aya Hai Ato Uske Walidain Ke Sath Uske Husn E Suluk Ne Use Ruk Dia (Yani Ilm E Ilahi Me Uski Maut Mutliq Thi Sa'af Malaika Me Mutlaq Na Thi) Aur Maine Apne Ek Ummati Ko Dekha Jispar Ajaab E Qabr Bichha Dia Gaya To Uske Wuzu Ne Aakar Use Bacha Lia Aur Ek Ummati Ko Dekha Ke Pyas Se Hanp Raha Hai Jab Kisi Hauz Par Jata Hai Roka Jata Hai To Us Ka Roza Aya Aur Use Usne Sairab Kia. Aur Ek Ummati Ko Dekha Ke Aag Ki Garmi Aur Lapet Ko Apne Chehre Se Hath Ke Zariye Bachana Chahta Hai To Uska Sadqa Aya Jo Us Ke Chehre Ki Ard Aur Sarka Saya Ban Gaya Aur Ek Umati Ko Dekha Ke Uske Nam E Amal Ne Use Bayein Janib Kar Dia Hai To Uska Khauf E Khuda Aya Aur Usne Apne Nam E Amal Ko Dayein Hath Me Le Lia Aur Ek Ummati Ko Dekha Ke Jahannum Ke Kinare Par Khada Hai To Uske Pass Us Ka Allah Se Larzana Aya Jisne Use Bacha Lia. Aur Maine Ek Ummati Ko Dekha Ke Pul Sirat Par Kabhi Gutno Ke Bal Aur Kabhi Kulho Ke Bal Chal Raha Hai To Uska Mere Uper Bheja Hua Darood Aya Jisne Uski Dastgiri Ki Aur Use Khada Kar Dia To Wo Pul Par Guzar Gaya Aur Maine Ek Ummati Ko Dekha Ke Jannat Ke Darwazo Par Pohcha Hia To

Darwaze Us Par Band Ho Gaye Hai To Kalma E Taiba Aya Aur Uske Liye Darwaze Khol Kar Use Jannat Me Le Gaya.
Yeh Hadees Zikr Karke Allama Suyuti Ne Farmaya :
"Yani Yeh Hadees Azim Hai Jisme Khas Amal Ka Zikr Hai Jo Khas Masiyato Se Bachate Hai".
Alhumdullilah Yeh Hadees Barzakh Wa Qayamat Me Afu Wa Darguzar Ki Jameh Hai. In Ahadees Ka Kya Jawab Hoga ?
Ek Sawaal Aur Puchlu. Aagey Chal Kar Khud Kaha "Wo Khud Bada Gafur Rahim Hai. Sab Mushkile Apni Hi Fazal Se Khol Dega Aur Sab Gunah Apni Rahmat Se Bakhsh Dega, Yeh Khula Iqraar Hai Ke Allah Har Gunah Ko Bakhshne Par Qadir Hai , Khawa Wo Humesha Ka Gunagar Ho Ya Na Ho To Bhala Yeh Gunahgaro Ki Tafsil Aur Yeh Tin Suratein Phir Shafa'at Ka Tisri Surat Me Hasr Yeh Sab Papd Kyon Bhele Apne Muh Par Khud Tamacha Mar Lia Ake Be Dalil Takhsis Ki Thi. Isi Par Bhar Karo. Warna Imaam Ul Taiqa Ke Kalam Me Ma'aruza Tanqij Boht Hai. Aur Isi Tarah Uske Pairo Ke Kalaam Me Nazr Munsaf Isi Ko Dekh Kar Yeh Samj Lega Ke Waqai Yeh Log Apni Taraf Se Kuch Aqeede Aur Ahkaam Nikaal Lete Hai Phir Unhe Sabit Karne Ke Liye Quraan Ki Galat Tafsir Aur Hadeeso Ki Mahmal Tawil Karte Hai. Akhir Me Aamir Usmaani Madir Mahnama Tajli Deobandi Ki Bhi Sunte Chale. Mualana Arshad Ul Qadri Sahab Ki Kitaab "Zalzala" Par Tabsara Karte Hue Likhte Hai :

"Kitaab Ki Tartib Yun Hai Ke Musnif Ek Taraf To Hazrat Ismail Saheed Ki Taqwiyat Ul Imaan Aur Baz Ulma E Deoband Ki Kitabo Se Yeh Dikhate Jaate Hai Ke Ambiyah Wa Auliyah Ke Haq Me Ilm E Gaib Aur Tasruf Wagera Ke Aqeede Ko Ulma E Deoband Ne Shirk Wa Biddat Aur Khilaaf E Tauheed Kaha Hai Aur Dusri Tararf Yeh Dikhate Hai Keh Khud Apne Bujurago Ke Haq Me Yeh Sare Aqeede Ulma E Deoband Ke Yaha Maujud Hai. Aage Likha . "Hum Agar Che Halqa E Deobandi Se Taluq Rakhte Hai Lekin Hume Is Aitraf Me Koi Tawil Nahi Ke Apne Hi Bujurago Ke Bare Me Humari Malumat Me Is Kitab Ne Izafa Kia Aur Hum Hairat Zada Rah Gaye Ke Hum Difa Kare To Kaise. Difa Ka Sawal Paida Nahi Hota. Koi Bade Se Bada Mutqi Aur Alama Al Dahar Bhi Un Aitrazat Ka Difa Nahi Kar Sakta.

Aage Chal Kar Kaha

"Hum Apna Diyanatdarna Farz Samjte Hai Ke Haq Ko Haq Kahe Aur Haq Yahi Hai Ke Mut'adad Ulma E Deoband Par Tajaad Pasandi Ka Jo Ilzaam Wa Shahadat Ke Sath Is Kitaab Me Aaid Kia Gaya Hai Wo Atal Hai." Amir Ushmaani Ka Yeh Mashwara Bhi Mulahija Ho Ke "Humare Nazdeek Jaan Chudaane Ki Ek Hi Rah Hai Yeh Ke Yaa To Taqiyat Ul Imaan Aur Fatwa Rashidiyah Aur Fatwa E Imadadiyah Aur Behshti Zaiwar Aur Hifz Ul Imaan Jaisi Kitabo Ko Chorahe Par Rakh Kar Aag De Di Jaye Aur Saaf Elaan Kar Dia Jaye Ke Un Ke Mandarjaat Quran Wa Sunnat Ke Khilaaf Hai.

Aage Chal Kar Qasmi Raqam Taraz Ke "Quraan Majid Ko Samjane Ke Liye Boht Se Uloom Ki Zaroorat Hai Jinhe Tafsir Likhne Wale Ulma Ne Bayan Farmaya Hai Bad Me Un Uloom Ka Zikr Kia Hai Jo Quraan Fehmi Me Sharat Hai Phir Quraan Majid Samjane Ka Galat Tariqa Bayan Kia Hai Wo Yeh Ke Admi Me Sharatein Maujud Na Ho Aur Mehaj Tarjumah Ki Madad Se Mufsra Ban Jaye Ya Yun Magar Wo Galat Aqeeda Na Nazriyah Ke Liye Sharato Ki Mukhalifat Kare Ese Ko Tafsir Bal Raay Ka Mutkib Bataya Hai Aur Is Par Jo Waeed Aai Hai Unka Zikr Kia Hai.

Aqul :

Ap To Yeh Kahte Hai Ke Quraan Ko Samjane Ke Liye Boht Se Uloom Ki Zaroorat Hai Magar Kuch Khabar Bhi Hai Imaam Ul Taiqa Alwahabiyah Kya Kahta Hai , Sune Wo Saaf Kahta Hai Ke

Allah Wa Rasool Ke Kalam Ko Samjane Ke Liye Boht Ilm Nahi Chaiye.

Alhumdulliulah Aapne Apne Imaam Ke Kalam Ko Khud Hi Rad Kar Dia Aur Apne Kalaam Se Use Un Sab Waido Ka Mustaq Bhi Bata Dia Ke Yeh Waid Jis Tarah Tafsir Bil Raye Ke Murtakib Par Hai Badarja Aula Is Par Bhi Hai Jo Ise Jaiz Bataye. Hume To Khushi Hai Ke Chah Kun Rahcha Darpaish Ki Mishl Saadiq Aai Rahahiya Ke Kon Sacha Aap Ya Aapka Kalaam Is Ka Faisla Kisi Wahabi Se Karaye. Raha Aap Ka Imaam Ahmad Raza

Wa Maulana Naimudeen Allarehma Wal Rizwan Ke Bare Me Yeh Kahna :

"Magar Un Ke Tarjuma Ko Dekh Kar Yeh Andaza Hota Hai Ke Unhone Apne Zaati Aqaid Wa Nazriya Ko Asal Qarar De Kar Tarjumah Kia Hai Aur Jo Kuch Kami Rah Gayi Thi Use Unke Muatqad Molvi Naimudeen Muradabadi Ne Hashiya Chardha Kar Puri Kar Di Hai. Sarih Aftara Wa Bohtaan Hai. Yaha Bhi Apne Apne Ilzaam Ko Dusro Ke Sat Thhopa Hai. Abhi Abhi Khub Mubrhin Ho Chuka Hai Ke Imaam Ul Taiqa Ne Apne Ilzam Se Kaise Kaise Aqaid Gade Hai Aur Auliyah Aur Apne Peero Ke Sath Kaisi Do Rangi Chala Hai Aur Galat Tafsir Wa Mahmal Taawil Ke Namune Bhi Guzr Chuke Hai Aur Ayat Wa Ahadees Ki Takzib Ki Mishale Bhi Di Ja Chuki Hai. Aagey Chal Kar Mu'atraj Tarjumah Razwiyah Wa Tafsir Naimi Ki Khami Bayan Karne Chala Hai : Kahta Hai Ke : Is Tarjume Wa Tafsir Ki Buniyadi Khami Yahi Hai Ke Molvi Ahmad Raza Khan Aur Molvi Naimdudeen Muradabadi Ne Quraan Majid Ke Is Tarjume Wa Mafhum Ko Nazar Andaz Kr Dia Hai Jaise Mustnad Mufsirin Likhte Aye Hai.

Chale Abhi Khula Jata Hai Ke Is Dawe Me Kitni Sadaqat Hai. Ab Hum Ba'anwana Ta'la Mu'atraj Ke Pehle Aitraz Ka Jawab De Jo Usne Sahdan Ka Tarjuma "Hazir Wa Nazir" Karne Par Kia Hai. Arbi Scan Munsabi Hai Ke Pehle Shahid Wa Sahid Wagera Ke Jo Ma'ani Lugat Me Bayan Hue Zikr Kiye Jaye Ke Shahid Ki Haqiqat Aashkar Ho Jaye.

Qamus Me Hai

الشهادة خبر قاطع وقد شهد كعلم و كرم وقد لتسكن هاءه
وشهده كسمعه شهوداً حضره فهو شاهد وشهد لزيد بكذا أدى ما عنده
من الشهادة فهو شاهد واستشهده سأله ان يشهد والشهيد وتكسر
شينه الشاهد والامين فى شهادة والذى لا يغيب عن علمه شئ
والقتيل فى سبيل الله لان ملئكة الرحمة تشهده اولأن الله تعالىٰ
وملئكته شهودله بالجنة اولانه ممن يستشهد يوم القيامة على الامم
الخالية او لسقوطه على الشاهدة اى الارض اولانه حى عند ربه حاضر
اولانه يشهد ملكوت الله وملكه واشهد بكذا اى احلف وشاهده
عاينه وامراة مشهد حضر زوجها والتشهد فى الصلوٰة والشاهد من
اسماء النبى ﷺ واللسان والملك ويوم الجمعة والنجم وما يشهد على
جودة الفرس من جريه ومن الامور السريع وصلوٰة الشاهد صلوٰة
المغرب والمشهود يوم الجمعة اويوم القيامة اويوم عرفة وشهد الله
انه لا اله الا الله اى علم الله او قال الله او كتب الله واشهد ان لا إله الا
الله اى اعلم وأبين واشهده احضره والجارية حاضت وادركت و اشهد
مجهولاً قتل فى سبيل الله كاستشهد والمشهدة والمشهدة محضر
الناس وشهود الناقة آثار موضع منتجها من دم اوسلىً اه ملتقطا من
القاموس۔

Nazirdekhe. Shahud,Shahid, Shaheed Ke Mani Me Huzur Galb Hai. Hum Un Ma'ni K Zail Me Darj Kare Shahad Wa Shahda Hazir Hua. Shaheed. Hazir . Zaid Keliye Gawahi Di. Shahdat Ek Liye Huzur Zaroori. Fiqah E Kiram Ki Ibaratein Is Par Shahid Hai.Tanwir Daur E Mukhtaar Ki Ibaratein An Qarib Ati Hai.

Shahad Shahid 1 Shahadat 2 Me Amanat Wala Jis Ke Ilm 3 Se Koi Chiz Gaib Ho. Allah Ki Rah Me Qatal 4

Hone Wala (Use Shaheed Isliye Kahte Hai Ke Malaika Rehmat Iske Pass Hazir Hote Hai Ya Isliye Ke Allah Aur Uske Farishtein Uske Liye Jannti Hone Ke Gawah Hai Ya Isiye Ke Wo Agli Ummato Par Qayamat Ke Di Gawah Hoga Ya Isliye Ke Wo Shaheed (Zamin) Par Girta Hai (Zamin Ko Shauhda Kaha Gaya Isliye Ke Wo Qyaamat Ke Din Gawahi Degi. . Iske Tahat Tafsir Azizi Me Hai

Ya Isliye Ke Zinda Hai Aur Apne Rab Ke Huzur Me Hai Ya Isliye Ke Wo Allah Ki Malkut Wa Mulk Ka Mushahida Karta Hai Shahid Aainah Kisi Chiz Ka Mushahida Wa Mai'na Karna Amarat Mushid Wo Aurat Jiska Shohar Hazir Ho. Shahid Huzur ﷺ Ka Naam (Isi Me Tumhe Nijah Hai) Niz Farishta Yaum E Jumuah 1 (Yaha Shahid Ba'manimash'hur Hai Kamla Yahfi Man) 2 Sitara (Sitara Ko Shahid Kaha Gaya Isliye Ke Wo Ala Hai Shahud Tariq Ka Jis Tarah Ke Zuban Ko Shahid Kaha Gaya Isliye Ke Wo Ala Hai Shahdat Ka Wallau Ta'la Alam) Gorde Ki Judat Ki Alamat Hai Jise Mahazan Shahidan Kaha Gaya. Jald Hone Wala Kam Use Bhi Mijazan Shahid Ba'mani Hazir Se Tabir Kia Gaya Goya Wo Jald Hone Ki Wajh Se Hazir Hi Hai. Salwat Tul Shahid Magrib Ki Namaz Al Mashud. Jumuah Ya Arfa Ya Qayamat Ka Din Washahad Kisi Ko Hazir Karna. Ash'had Ul Jaariah Ladki Ki Balug Ko Pohchana. Almash'had Logo Ke Hazir Hone Ki Jagah . Dekho I Tamaam Ma'ani Me Huzur Malhuj Hai Aur Yeh Ma'ani Lugat Me Galib Hai. To Lajaram Shahud Ka

Haqiqi Ma'ani Huzur Thehra Isliye Ke Yahi Ma'ani Andal Itlaq Mautbadr Hote Hai Aur Tabdar Imarat Haqiqat Se Hai Jaise Ke Fatah Ul Qadir Aur Rad Ul Mukhtar Se Mustfaad Hai Aur Nismat Al Ashar Hashiya Minaar Lalshami Me Hai : . : Lehaja Kahne Do Ke Shahidan Ka Hazir Wa Nazir Thik Laguvi Ke Mutabiq Hai Balke Sharan Bhi Yeh Iska Haqiqi Ma'ani Hai. Isliye Quraan Azim Me Jabaza Shahud Ke Mustqaat Bama'ani Huzur Warid Hai. . Dekhe.
Jo Ramzan Ko Paye To Is Mahine Ke Roze Rakhe.

Aur Zani Mard O Aurat Ke Kode Mare Jane Ko Musalman Ki Ek Jamaat Akar Dekhe.
Kya Tum Us Waqt Hazir They Jab Yaqub Allaysallam Ko Maut Aai.

Jalalain Me Yani Isa Allaysallam In Par Nigehbaan They. Jab Tak Un Me They. Llilah Al Hamd.

In Ayat E Karima Se Saabit Ho Gaya Ke Shawad Ba'mani Huzur Haqiqat Lagwiyah Nahi Balke Sharai Bhi Hai Balke Pichli Ayat Ne To Khas Shahidan Ka Faisla Kar Dia Jab Shaheedan Ba'mani Nigeban Thehra Aur Isliye Huzur Zaroori Aur Wo Ism Fa'ail Ke Ma'ani Me Hai .e
Bhi Ba'amni Nigehbaan Wa Hazir Hai. Yahi Se Zahir Ke Hazir Shahid Ka Islami Ma'ana Hai Aur Ibarat E Ulma E Kiram Se Ain Qarib Mazid Zahir Ho Jayega. Ab Zara Yeh Bataye Ke Aapka Ise Imam Ahmad Raza Ka Zati

Nazriyah Qarar De Kar Unpar Khuli Khayanat Ka Ilzam Lagana Aur Uske Islami Ma
Ani Hone Se Inkar Karna Kis Darja Ki Badtarin Khayanat Hai Jise Aap Ne Is Ke Sar Dhara Hai Jiska Daman Bahamda Har Khayanat Se Paak Hai Yeh To Tumhe Aur Tumhare Imaam Hi Ko Mubarak Ho Jisne Apne Garde Hue Aqaid Ke Liye Kitni Ayat Wa Ahades Ko Jhutlaya Aur Apne Makkhaa'ain Hone Ka Sabit Dia. Age Ap Yun Goya Hue Hai : "Is Tarjume Me Lafz Shahid Ka Tarjuma Hazir Wa Nazir Likha Hai Jabke Yeh Tamaam Mufsirin Ke Khilaf Hai"

Yeh Apne Kaise Kah Dia Kya Janab Ne Tamaam Tafasir Dekhli Hai Agar Esa Hai To Double Khayanat Mubarak Ho Ke Janab Ne In Tafsiro Ki Ibarato Ko Nazar Andar Kar Dia Jin Se Aap Ka Matlab Nahi Niklta Aur Phir Muh Bhar Ke Yeh Jhoot Bol Dia Ke "Yeh Tamaam Mufsrin Ki Tafsir Ke Khilaf Hai" Tamaam Mufsirin To Tamam Mufsirin Kis Ek Mautmad Suni Sahi Ul Aqeedah Mufsir Ki Tafsir Ke Khilaf Sabit Kar Dikhao Aur Agar Nahi Dekhe To Yeh Quraani Fatwa Mubarak Ho . Phir Yeh Amar Kis Qadr Dil Chasp Hai Ke Apne Apne Dawa Ke Sabut Me Do Tarjume , Tarmujah Sha Rafih Ul Deen Wa Tarjuma Sha Abdul Qadir Paish Kiye Hai. Kya Janab Ke Nazdik Tarjuma Wa Tafsir Ka Mahfum Ek Hi Hai Aur Is Se Pur Lutf Aapka Yeh Kahna Ke "Sha Sahab Ne Bhi Shahid Ka Tarjuma Hazir Wa Nazir Nahi Kia Hai Balke Gawa Ke Muradf Batane Wala

Kar Ke Yeh Samjaya Hai Ke Nabi E Akram Is Ma'ana Me Gawah Hai Ke Aap Sida Rasta Batate Hai".
Awalan Batane Wala Gawah Ke Murad Hargiz Nahi. Har Shakhs Janta Hai Ke Batane Wala Aam Hai Gawah Wa gairr Gawa Dono Ko Shamil Hai Aur Gawah Khas Hai To Yaha Wahdat Ma'ani Man Kul Wajh Mohqeek Nahi Aur Mutradfin Me Wahadat Ma'ani Man Kul Wajh Ka Aitbar Hai. Allama Abdul Haq Kharabadi Allayrehma Shareh Mirqaat Me Farmate Hai :

مرقات میں فرماتے ہیں: المعتبر فیہما وحدۃ المعنیٰ من کل وجہ فالمتحد
ان لا من کل وجہ کالناطق والفصیح لیسا مترادفین مگر شاہ صاحب علیہ

Magar Shah Shab Allayrehma Chunke Imaam Taiqa Ke Bujurago Me Hai Isliye Unki Baat Batane Ke Liye Apne Mublag Ilm Ke Mutabiq Kuch Kahna Zaroor Tha.

Saniyan Batane Wala Gawah Ke Muradf Hai Is Par Kisi Mustnad Ki Shahadat Agar Na Lasako Aur Hum Kah Dete Hai Ke In Sha Allah Hargiz Na La Sakoge To Yeh Sunte Chalo Ke Tum To Imaam Ahmad Raza Allayrehma Ko Mustnad Tafsiro Ki Mukhalifat Ka Ilzam Dete They Apne Ghar Ki Khabar Lo Ke Tumhare Za'am Par To Shah Sahab Allayrehma Ka Daman Bhi Is Se Daagdar Hai.
Wala Huwal Wala Quwat Illa Billah Il Aliyal Ajim.

Saltan Yeh Ek Hi Rahi Ke "Nabi E Akram Is Ma'ana Me Gawah Hai Ke Aap Sida Rasta Batate Hai" Kyon Sahab Gawah Baye Ma'ana Kis Lugat Me Apne Dekha. Aya Kisi Alim Ka Qaul Hia Ya Baat Yeh Hai Ke Aap Khud

Hi Chalti Phirti Lugat Hai Ya Bat Yeh Hai Ke Gawah Me Janab Ne Huzur Zaroori Samja To Andere Me Yeh Dur Ki Sunji Ke Kisi Tarah Sarkar Ke Hazir Hone Ka Inkar Ho Jaye Magar Yeh To Bataye Ke Jisne Rasta Dekha Hi Na Ho Wo Kya Rasta Batayega. Imaan Wale To Yahi Samjate Hai Ke Sarkar Rah Deeda Manzil Sans Hai. Haan Koi Kisi Andhe Ke Piche Hole To Aur Baat Hai. .. Ophir Apne Baijawi Wa Khazin Wa Ibne Kashir Wa Nasfi Ke Irshadat Ko Naqal Karke Yun Muh Khola Ke

"Musalmano Socho Buland Paya Mufsirin Shaheed Ke Mana Gawah Le Rahe Hai Dusri Ayato Se Mutabiqat Bhi Isi Ke Mana Murad Lene Me Hai Magar Fazil E Barelvi Sab Ke Khilaf Mehj Apne Galat Aqeede Ko Sabit Karne Ke Liye Shaheedan Ka Tarjuma Hazir Wa Nazir Kar Rahe Ha."

Aqul : Yeh Sara Wawaliya Bekar Hai. Awalan Agar Hum Taslim Karle Shaheedan Se Mehj Gawah Bila Lehaj Mana Digar Murad Hai To Tumhe Kya Mufid Aur Hume Kya Muzar. Aji Gawah Ke Liye Bhi To Huzur Zaroori. Fiqah E Kiram Ke Irshadat Dekhne Ki Fursat Na Mili To Hum Se Suno Tanwir Ul Basaar Wa Daur E Mukhtar Me Hai.

مختار میں ہے: وشرائط التحمل ثلثة. العقل الکامل وقت التحمل والبصر
ومعاینة المشھود به اسی میں ہے: ورکنھا لفظ اشھد لا غیر لتضمنه معنی
مشاھدة ردالمحتار میں اس کے تحت ہے وھی الاطلاع علی الشئ عیاناً۔ نیز آگے
اسی میں ہے: ولا یشھد احد بما لم یعاینه بالاجماع۔

Dekho Yeh Ibatarein Tasrih Farma Rahi Hai Ke Shaheed Me Bainiyai Aur Amar Mash'hud Ba Ko Aankho Dekhna Shart Hai Aur Saaf Bata Rahi Hai Ke Ma'ania Ko Mutjaman Hai La (لا جرم) Sabit Kar Shaheed Wa Hazir Me Munafaat Nahi To Jo Shaheed Manega Wo Zaroor Hazir Manega Aur Tum Nahi Mante To Bolo Shaheedan Ke Munkr Hue Ke Nahi Zaroor Hue To Phir Kis Muh Se Begunaho Par Mukhalifat Ki Tohmat Dharte Ho. Kya Quraan Ko Manana Isi Ka Naam Rah Gaya Hai Ke Naam Ko Lafz Bolee Jao Aur Mana Ka Inkar Kiye Jao. Yahi Se Sabit Ho Gaya Ke Imaam Ahmad Raza Allayrehma Par Mufsirin Ki Mukhalifat Ka Ilzaam Mehaj Bohtan Hai. Wallahu Hamd. Sanitan Tumhari Hi Manqula Ibarato Se Zahir Ke Yaha . Mehaj Gawah Ke Mana Me Nahi Isliye Ke Huzur ﷺ Momin Wa Kafir Ke Aamal Ke Gawah Hai Ba Aitbaar Mominin Ke Shaheeda Ka Sila Lham Aur Baaitbaar Kufaar Ki (عليهم) Hona Chaiye Aur Yaha . Mutabiq (لا جرم) Yaha Raqiba Ke Manah Ki Tazmin Manana Padegi Ke Sab Ke Lahaj Se Shaheedan Ka Ala Ke Zariyeh Mut'adai Hona Sahi Ho Jaye. Tumhari Mublig Ilm Tafsir Baizawi Me Hai :

Tumhari Mubalag Tafir Bezawi Me Hai : .

Dekho Yeh Dono Ulma Saaf Bata Rahe Hai Ke Agar Che Shahadat Mominin Ke Liy To Silalam Hona Chaiye Th Magar Chuke Rasoolallah ﷺApni Ummat Aur Raqib Wa Nigehaan Hai Isliye Ala Se Mut'adi Kia Gya Lehaja Kahne Do Ke Isiliye Mufsirin Kiram Nigebaani Ko

Malhuj Rakhte Hue Mutqan Ala Man Ba'at Allayhim Farma Dia La Jarm Allama Abul A'awd Ne Isiliye Farmaya

Tarjumah

"Yani Hum Ne Bheja Gawah Un Logo Par Jinke Liye Tujhe Nabi Banay Gaya To Ke Tu Un Ki Halato Par Nigah Rakhta Aur Unke Amaal Ka Mushaida Karta Hai Aur Unki Tasdiq Wa Takzib Wa Hidayat Wa Gumrahi Ki Shahadat Ka Hamil Hai Aur Qayamat Ke Din To Us Shahadat Ko Ada Farmayega."

Ba Hamd E Ta'ala Yah Se Zahir Ho Gaya Ke Huzur ﷺ Shaheed Bhi Hai Aur Apni Apni Ummat Par Nigehbaan Aur Raqib Bhi Hai Aur Dono Wajo Par Huzur ﷺ Ka Hazir Wa Nazir Hona Zahir Wa Bahar Wallahu Ul Hamd Isliye Tafsir Kabir Me Farmaya ; .

Yani Tisri Taujiya Yeh Hai Ke Huzur ﷺ Dunia Me Akhirat Ke Ahwal Par Yani (Jannat Wa Dozakh Wa Pul Sirat Wa Mizaan) Hazir Hai Aur Akhirat Me Dunia Ke Ahwal Ta'at Wa Mu'siyat Wa Sulah Wa Fasad Par Hazir Hai."

Dekho Kaisi Sarih Ibratein Hai Ke Sarkar Hazir Wa Nazir Hai. Yahi Se Zahir Ke Jaise Tum Apni Dalil Samje They Wo To Humari Dalil Hai.

Ab Bataye Jin Nasus Se Huzur ﷺ Ke Hazir Wa Nazir Hone Ka Sabut Hua Nahi. Iski Dalil Banana Khasm Ka Maal Hathiyana Nahi To Phr Aur Kya Hai. Phir Isi Ke

Sar Khayanat Ka Ilzam Chori Aur Sina Zori Hi To Hai. Kahne Ko To Kah Dia Magar Yeh Na Socha Ke Yeh Ilzam Kaise Kaise Lapetega Aur Suno Alam Tahir Fautni Majmuah Bahar Ul Anwar Me Anafar Takum Fanashidun Ki Tajiya Me Farmate Hai :

"Yani Main Tumhare Amaal Ki Gawhai Doga To Main Tumhare Sath Baqi Hu". Niz Isi Me Hai : "Main Un Shaheedo K El Iye Kal Gawahi Duga Yani Unki Shafa'at Karoga Aur Gawahi Duga Keunhone Apni Jane Allah Ke Liye Di Matlab Yeh Hai Ke Main Unka Nigehbaan Ho Ke Un Ke Ahwal Par Nazar Rakhta Hu Aur Unhe Musa'si Se Bachata Hu. Niz Isi Me Hai :

"Yani Nabi E Karim ﷺ Ka Naam Shahid Hai Isliye Ke Wo Qayamat Me Ambiyah Ke Liye Tablig Ki Gawahi Dege Aur Unhe Adam (Saleh Shahadat) Farmayege Auyr Ya Is Ma'na Karke Huzur ﷺ Haal Ka Musha'ida Farma Rahe Hai."

Dekho Kaisa Saaf Irshad Hai Ke Huzur ﷺ Hazir Wa Nazir Hai. Bolo Ke Kis Kis Ka Aqeeda Galat Bataoge Aur Agar Yeh Khayanat Hai To Bolo Kis Kis Khain Bataoge Aur Suno Allama Ismail Haqi Rumi Tafsir Ruh Ul Bayan Me Arbi Me Ke Tahat Farmate Hai :

Shah Abdul Aziz Sahib E Fatah Ul Aziz Me Ba'ainiyah Farma Rahe Hai.

Tarjumah :

"Yani Qayamat Me Tumhare Rasool Tum Par Gawa Hoge Isliye Ke Wo Mutlah Hai Noor E Nabuwat Se Apne Deen Se Har Mutdin Ke Rutba Par Wo Mere Deen Me Kis Darja Par Pocha Hai Aur Iske Imaan Ki Haqiqat Kya Hai Aur Wo Hijaab Ki Badaulat Wo Tarqi Se Majub Raha Kya Hai To Wo Jante Hai Tumahre Gunaho Ko Aur Tumahre Darjaat Imaan Ko Aur Tumahre Ache Bure Amaal Ko Aur Tumahre Ikhlas Wa Nifaaq Ko Lehaja Unki Shadat Ummat Ke Haq Me Dunia O Akhirat Me Bahukm E Maqul Wa Wajib Ul Amal Hai."

Ab Batao Shah Sahab Ke Aqeede Wa Diayanat Ke Bare Me Kya Kahte Ho. Bahumd E Ta'la Ibarat Ulma E Kiram Se Masla Khub Roshn Ho Gaya Aur Az Anja K Kisi Ibarat Me Khilaaf Ki Hikaayat Nahi Yeh Malum Hota Hai Ke Yeh Masla Ulma E Darmiyan Imjali Hia Humne Jo Ibaratein Lkhi Wo Mut'rzz Ki Ibarato Ke Elawa Hai. Bahamd E Ta'la Humne Yeh Sabit Kia Ke Wo Tamaam Abaar Me Humare Mudai Ki Wajeh Dalil Hai. Nazirin Kiram Dekhe Ke Mu'atraj Ese Masla Me Khilaf Karta Hai Aur Begunah Par Khayanat Aur Jamur Ke Aqeede Ki Mukhalifat Ka Ilzaam Dharta Hai Aur Khud Hi Faisla Karleke Yeh Ilzaam Kiske Sar Hai Rahi Yeh Baat Ke Yeh Masla Ijmali Hai Agar Isme Mut'arz Ko Ab Bhi Shaq Baqi Hai To Shaikh Mohqeek Abdul Haq Mohdeesh Dehlvi Ki Shahadat Bhi Sunta Chale. Wo Aqrab Ul Sabl Me Farmate Hai :

Ab Aankho Ki Pati Utaar Kar Bagaur Aankhein Phardh Phardh Kar Dekho Ke Yeh Shaikh E Mohqeek Kaisa

Saaf Tahrir Farma Rahe Hai Ke Isme Kisi Ko Khilaaf Nahi Ke Huzur ﷺ Hayaat E Haqiqi Ke Sath Jis Me Na Mijaz Ka Shaiba Na Tawil Ka Waham Daim Wa Baqi Hai Aur Ummat Ke Amaal Par Hazir Wa Nazir Hai Ke Unka Mushaida Farmate Hai Aur Talbaan Haqiqat Aur Matu Jahaan Dargah Ke Liye Faiz Rasa Aur Marbi Hai. Magar Tumse Bayd Nahi Ke Tum Yeh Sab Dekh Kar Bhi Andhe Ho Jao Ke Aakhir Tumhara Imaam Ul Taiqa Taqwiyatul Imaan Me Huzur ﷺ Par Yeh Jhoot Bandh Chuka :

Yani Me Bhi Ek Din Mar Kar Miti Me Milne Wala Ho. Safah 55

Khayanat Ise Kahte Hain Ke Ahadees Wa Irshadat Ilma Ko Hajam Karke Yeh Kaha Aur Use Jaan E Do Alam ﷺ Ki Taraf Mansub Kar Dia.

لاحول ولاقوة إلا بالله

Acha Agar Hazir Wa Nazir Tumhari Chirdh Hai To Yahi Sahi. Tumhari Hi Maqula Ibarat Akir Me Yeh Fiqr Warid Hai . Aur Kaha Gyaa Ke Khalq Par Hazir Hai. Is Fiqr Ke Bare Me Kuch Aur Sahi.

Dil E Ada Ko Raza Tez Namak Ki Dhun Hai
Ek Zara Aur Chidakta Rahe Khama Tera

Sage Raza Unhe Se iktsab Faiz Karke Kahta Hai. Awalan To Fiqr Janaab Ke Nazdik Layq E Ustada Hai Ke Nahi Saniyatn Mustnad Hai To Subhanallah Chashm

Maroshan Wa Dil Mashad Aur Mustnad Nahi Hai To Kyon Jabke Aap Yeh Tamam Ibaratein Aur Is Dawa Par Laye Hai Ke Ayat Me Shaheedan Ba'mani Gawah Wa Warid Hai Hana Yeh Aur Baat Hai Ke Apni Liyaqat E Ilmi Se Janaab Ne Gawa Ko Hazir Ke Munafi Samj Lia Aur Ayato Me Mutabiqat Ka Hazr Is Ma'ani Par Kar Dia Salsan Mustnad Hone Ki Taqdir Par Yeh Batate Chalu Ke Makhluq Par Sarkaar Ke Shaheed Hone Ke Kya Ma'ani Raab'an Hazir Hote Charh Hai To Lamahla Gawah Kahoge Aur Makhluq Par Gawah Hone Ke Kya Ma'ani Yahi Na Ke Sarkar Gawah Hai Ke Har Shaye Sarkar Ki Risalat Ka Iqrar Karti Hai Jaisa Ke Ahadees Se Sabit Aur Gawah Me Huzur Asal Aur Asal Se Bedalil Adul Najaiz To Ab Makhluq Par Gawa Manane Se La Mahla Hazir Al Al Khalq Manana Lazim. Ab Bataye Ke Jis Se Bhage Wahi Palte Ke Nahi. Isi Ko Kahte Hai

:القرار علی مامنہ الفرار وللہ الحمد والمنۃ علی اتمام

الحجۃ واکمال النعمۃ۔ خامساً

Ajab Nahi Ke Asal Se Adul Kar Jaye Aur Yun Muh Khole Ke Huzur Koi Zaroori Nahi. Ho Sakta Hai Ke Sarkar Dur Hi Se Sun Le Ya Allah Ke Batane Se Aap Shaheed Ho. Main Kahuga Ke Dur Hi Se Sun Lene Ki Thheraoge To Wo Dekho Sar Par Taqiyatul Imaani Shirk Sawar Hota Hai. "Ji Ba'aze Log Agle Bujurago Ko Pukarte Hai Aur Itna Hi Kahte Hi Ke Yah Hazrat Tum Allah Ki Janab Me Dua Karo Ke Wo Apni Qudrat Se Humari Hajat Puri Kare Phir Yun Sajmte Hia Ke Humne Kuch Shirk Nahi Kia Is Waste Ke Unse Koi Hajat Nahi

Mangi Balke Dua Karwai Hai So Yeh Bat Galat Hai Is Waste Ke Gawa Is Mangane Ki Rah Se Shirk Sabit Nahi Hota Lekin Pukarne Ki Rah Se Sabit Hota Hai Ke Unko Esa Samja Ke Dur Se Nazdik Se Barabar Sun Lete Hai Jabhi Unko Is Tarah Se Pukara. Aur Huzur Ki Nafi Jab Bhi Na Hogi Ke Dur Se Sunane Ke Liye La Mahla Ruh Ka Itsaal Zaroori Aur Yahi Humara Dawa Hai Ke Sarkaar Do Alam ﷺ Apni Nooraniyat Aur Ruhaniyat Se Har Jagah Hazir Wa Nazir Hai Rahi Dsuri Saq Yani Alame Illahi Se Shaheed Hona.

Aqul : Hazir Kar Dena Bhi To Alam E Illahi Ki Ek Shakl Hai To Alam E Illahi Ko Is Huzur Ke Ma Siwa Me Hisr Karna Kya Ma'ani Halake Shaheed Hone Ke Liye Hazir Hona Asal Hai.

Sadisan Koi Dur Nahi Ke Kah Betho Ke Yeh Qaul Humara Mustnad Kyon Ho Ke Ise (Qayl) Se Tabir Kia Gaya Hai Aur Jis Qaul Ko (Qayl) Se Tabir Kia Jaye Wo Zaif Hota Hai.

Aqwal : Yeh Koi Kuliya Nahi Ke Jisko Qayl Se Tabir Kia Jaye Wo Zaif Hi Ho Baz Martaba Ada Shauhrat Ki Buiina Par Qayl Kah Dete Hai Halake Qaul Zaif Nahi Htoal. Jalalain Me Ayat Karima .
Ke Ma'na Yeh Bataye Ke Jiska Yeh Gumaan Ho Ke Allah Muhammad ﷺ Ki Madad Hargiz Na Farmayega To Wo Apne Ghar Ki Chhat Par Rasi Lakaye Aur Ese Apni Gardan Me Bandh Kar Khud Ko Phansi De Le Is Is Par Sawi Ne Farmaya :

Tarjuma : "Yani Pehla Tariqa Ayat Ki Tafsir Me Mash'hur Hai Isiliye Mufsirin Isi Par Chale Aur Kaha Gaya Ke Jise Gumaan Ho Ke Allah Hargiz Muhammad ﷺ Ki Madad Na Farmayega To Koi Tadbir Karke Ke Asmaan Tak Pohch Jaye Phir Un Se Nusrat Ko Band Kar De Aur Dekh Le Kya Is Ki Tadbir Iske Gaiz Ko Dur Kar Degi.

Kisi Aqil Ke Nazdik Yeh Tafsir Zaif Nahi Balke Boht Munasib Hai Isiliye Allama Sawi Ne Sirf Yahi Ishara Kia Ke Yeh Ma'ani Mash'hur Nahi Hai Aur Ise Zaif Nahi Bataya Aur Kabhi Qaul E Ashan Ko Bhi Qayl Se Tabir Kar Dete Hai. Isi Sawi Me Hai

قوله (زائدة) الحاصل ان من الاولى ابتدائية والثانية فيها ثلثة
اوجه قيل زائدة وقيل ابتدائية وقيل تبعيضية وهو الاحسن.

Dekho Yaha Aqwal Mukhtlfa Ko Qayl Se Tabir Kia Aur Qaul Akhir Ko Ahsan Bataya Jis Se Saaf Zahir Ke Is Ka Muqabil Zaif Nahi Isliye Ke Ahsan Ka Muqabil Hasna Hota Hai Na Ke Zaif Malum Hua Ke Kuliya Nahi Ke Jis Qaul Ko Qayl Se Tabir Kia Jaye Wo Zaif Ho. To Mehaj Bila Dalil Qayl Se Tamsk Karke Is Qaul Ko Zaif Nahi Kaha Ja Sakta. Aur Wo Kyon Kar Zaif Hoga Jab Ke Ajala Ulma Yeh Farma Rahe Hai Ke Huzur ﷺ Apni Nooraniyat Se Har Shaye Me Jalwaar Aur Apni Ruhaniyat Muqdasa Se Har Jagah Hazir Wa Nazir Hai. Allama Sawi وسراجاً منيراً Ki Tafsir Me Farmate Hai

فرماتے ہیں: يحتمل ان المراد بالسراج الشمس وهو ظاهر ويحتمل ان المراد به المصباح وحينئذٍ يقال انما شبه بالسراج ولم يشبه بالشمس مع ان نورها اتم لان السراج يسهل اقتباس الانوار منه وهو ﷺ يقتبس منه الانوار الحسية والمعنوية۔

Yaani Ahtmaal Hai Siraj Se Murad Aftaab Hua Aur Yeh Zahir Hai Aur Ho Sakta Hai Ke Is Se Murad Chirag Ho. Is Waqt Yeh Kaha Jayega Ke Siraj Se Tashbiyah Di Aur Aftaab Se Na Di Halake Iska Noor Atam Hai Isliye Ke Chiraag Se Anwaar Lena Aasan Hai Aur Huzur ﷺ Se Anwar Hasi Wa Ma'anwi Le Jate Hai. Allama Ali Qari Sharah Shifa Me Farmate Hai : Tarjuma : Yani Chamkta Aftaab Is Me Yeh Azim Tambiyah Hai Ke Surajn Anwar E Hasia Me Sab Se Buland Hai Aur Tamaam Is Se Mustfiz Hai Isi Tarah Nabi Allaysallam Sab Anwar Ma'anwiyah Se Afzal Hai Aur Baqi Un Se Mustfid Hai Isi Waj Se Huzur ﷺ Kul Ka Wasta Aur Daria Karinat Ke Markza Hone Ka Hukm Rakhte Hai Jaisa Ke Hadees (Allah Ne Sab Se Pehle Mere Nor Ko Paida Farmaya) Se Mustfaad Hai."

Shifa Wa Mutlah Ul Misrat Me Ka'ab Ahbaar Wa Said Bin Jabir Wa Sahal Bin Abdullah Tashtri Se Marwi Ke مثل نوره الخ: Me Se Murad Huzur ﷺ Hai. واللفظ للمطالع قال:

كعب وابن جبير و سهل بن عبد الله المراد بالنور الثانى هو محمد ﷺ فقوله تعالىٰ مثل نوره أى نور محمد ﷺ وحقيقة النور هو الظاهر بنفسه

Yaani Allah Ke Qaul مثل نوره Me Ka Ma'na Muhammad ﷺ Ke Noor Ki Mishal Aur Noor Ki Haqiqat Yeh Hai Ke Khud Zahir Ho Aur Dusre Ko Zahir Kare." Isi Mutalah Ul Misrat Me Hai :

Tarjumah

"Yani Huzur ﷺ Ke Noor Hi Se Tamaam Anwar Khawa Apki Surat Zahiri Se Sabiq Ho Ya Us Se Layq Ho Liye Gaye Bagair Ma'nah Wa Hijaab Wa Bekalafat Aur Jitna Bhi Huzur Ke Noor Se Aqtbaas Kia Jaye Wo Noor Kuch Nahi Gat'ta Aapke Parda Farmane Ke Bad Huzur Ke Noor Se Istmdaana Paidana Hui Balke Wo Tauhar Sabiq Wa Layq Me Fazal Ke Chirag Hai To Har Ziya Un Ki Ziya Se Sadir Hoti Hai."

Niz Sharah Shifa Mula Ali Qari Me Hai :

وقد انكشف به الحقائق الالهية والا
سرار الاحدية والاستارا الصمدية وبه اشرقت الكائنات وخرجت
عن حيّز الظلمات.

"Yani Huzur Ke Dam Se Haqaiq Illahiya Wa Israre Rabniya Wa Ramuz Sadmaniyah Zahir Hue Aur Unhi Ke Noor Se Kainaat Roshan Hui Aur Adam Zulmati Se Nikli. Nazrin Kiram Dekhe Ke Yeh Ibaarate Ulma E Kiram Saf Saaf Kah Rahi Hai Ke Kainaat Ka Zara Zara Huzur ﷺ Ki Jalwagah Hai. Isiliye Ulma E Kiram Ne Farmaya Ke Haqiqat Mohammadiyah Maujudat E Zara Zare Me Jari Wa Sari Hai Aur Iski Adan Mishaal

Mahsusat Me Aftaab Hai Ke Wo Tamaam Ajram Niz Me Ala Hai Aur Chand Sitare Sab Isi Se Roshn Hote Hai Sab Me Isi Ka Noor Jari Hai Aur Isi Ki Roshni Mut'ad Jagah Baik Waqt Hazir Ho Jati Hai,Phir Is Zaat Muqdasa Ke Hazir Wa Nazir Hone Me Kaise Shak Ho Sakta Hai Jiske Noor Ma'anwi Se Na Sirf Suraj Balke Kainaat Zahir Hui Kya In Basirat Ke Andho Ke Nazdik Mohmmad Rasoolalallah ﷺ Suraj Se Bhi Kam Hai Ya Suraj Un Ke Nazdik Khuda Hai. Wal Ayazbillah Al Ali Yal Azim Bhala Jiske Noor Se Kainat Paida Ho Aur Jiska Noor Sare Jahan Me Jalwagar Ho Use Ruh E Kainat Ke Siwa Aur Kya Kaha Jaaye Isiliye To Is Ke Isma E Taiba Me Ruh Ul Haq Warid Hai. Is Par Imaam Mohammad Bin Mahdi Bin Ahmad Bin Ali Bin Yusuf Fasi Ka Kalam Sunane Ke Qabil Hai.

و روحه ﷺ هو انسان عين الارواح وابوها واس وجودها واول
صادر عن الله عزوجل وايضاً هو ﷺ روح الله الموضوع فى الوجود الذى
لوبه قوامه وثباته ولولاه لاضمحل وذهب.

"Yani Huzur ﷺ Ki Ruh Tamaam Ruho Ki Aankh Ki Patli Aur Unki Asal Aur Unke Wujud Ki Buniyad Aur Allah Ki Pehli Makhluq Hai Aur Niz Huzur ﷺ Allah Ki Ruh Hai Jo Wujud Me Wajeh Ki Gayi Hai Jis Se Iski Baqa E Hai Agar Huzur Na Ho To Alam Fana Ho Jaye."

Imaam Ahmad Raza Farmate Hai

Wo Jo Na They To Kuch Na Tha Wo Jo Na Ho To Kuch Na Ho
Jaan E Wo Jahan Ki Jaan Hai To Jahaan Hai

Bhala Jab Wo Kainat Ki Ruh Thehre Aur Qalib Ke Zindagi Ke Liye Ruh Ka Tan Me Hazir Wa Nazri To Lamahala Wo Zaroor Hazir Wa Nazir Hai Balke Afrad Mamkanat Me Unki Haqiqat Jari Jari Wa Sari Hai Jaisa Ke Anqarib Shaikh Mohqeek Ki Shahadat Is Par Guzaregi To Ab Koi Pagal Hi Kahega Ke Mere Jism Me Meri Jaan Nahi. Ulma E Kiram Shareh Allaysallam Ki Amin Hai.

Mizaan Sharani Me Hai.

Uper Zahir Ke Unke Irshadat Me Rahe Ko Dakhal Nahi To La Jarm Yeh Irshadat Aqwaal Sahab Ka Mafaad Hue. Aur Usool E Hadees Me Muqrar Hua Ke Sahabi Ka Wo Qaul Jis Me Raaye Ko Dakhal Na Ho Wo Hadees Marfuh (Hadees E Rasool) Ke Hukm Me Hai. Ab Ek Sahabi Jalil Ki Tasrih Bhi Sunte Chale. Hazrat Abbas Bin Abdul Mutlib Ume Rasool Allaysallam Ne Huzur Ki Madah Me Aapke Samne Yeh Ash'ar Pade

"Yani Huzur Aap Dunia Se Pehle Jannat Ke Sayo Me Aur Salb E Adam Me Taib Wa Tahir They. Phir Huzur Dunia Me Aye. Is Waqt Huzur Ne Bashr They Na Maz'ga Gosht Na Jama Hua Khun Balke Salb Nuh Allaysallam Me Nutfa They. Jo Kashti Me Unke Sath Sawar Hua Jabke Nasr Zam Aur Uske Pajaryo Ne Gher Lia Tha. Huzur Aap Muntqil Hote Rahe Salb Se Raham Me. Jab Ek Nasal Guzarti Dusri Zahir Hoti. Aur Jab Aap Paida Hue Zamin Aap Ke Noor Se Jagmag Uthi Aur Asamaan Munwar Ho Gaye To Hum Isi Ziya Aur Isi

Noor Aur Sida Wa Hidayat Ke Riste Me Dakhil Ho Rahe Hai."

Yeh Irshad Do Wajh Se Hadees Marfu Ka Hukm Rakhta Hai. Ek To Yahi Ke Isme Raye Ko Dakhal Nahi Aur Sahabi Ka Esa Qaul Hadees Marfuh Ke Hukm Me Hai.Dusre Yeh Ke Ish'ar Huzur Ke Samne Huzur Ki Ijazat Se Pade Gaye.

Sharah Shifa Me Hai Tarjumah

"Yani Hazrat Abbas Bin Abdul Mutlib Radiallahu Ta'la Anho Se In Shairo Ko Abubakar Shafai Aur Tibrani Ne Riwayat Kia. Khuzaim Radiallahu Ta'la Anho Se. Unhone Farmya Maine Rasoolallah ﷺ Ki Taraf Hijrat Ki. To Main Unke Huzur Aaya Jab Huzur Allaysallam Tabuk Se Wapas Tashrif Laye They. Main Islam Laya Aur Maine Hazrat Abbas Radiallahu Ta'la Anho Ko Kahte Suna : Yaa Rasoolallah ! Main Huzur Ki Madah Sarai Ki Ijazat Chahta Hu. Huzur Ne Farmaya Kaho Allah Tumhare Muh Ko Salamat Rakhe."

Malum Hua Ke Yeh Asha'ar Huzur ﷺ Ke Samne Pade Gaye Aur Jo Qaul Wa Fa'al Huzur Ke Ahad Mubarak Me Ho Phir Huzur Use Muqrar Rakhe Wo Mohdeesin Ke Nazdik Huzur ﷺ Ki Hadees Qarar Pata Hai.

. Yeh Irshad Abbasi Hadees Nabwi Hua Jis Se Saf Malum Hua Ke Wahi Noor Dunia Se Pehle Jannat Me Tha Phir Isi Noor Ka Lam'ah Apne Aba E Kiram Wa Umhat E Ijaam Ke Aslaab Wa Arham Me Chamka Aur

Isi Noor Ke Jalwo Ne Asaman Wa Zamin Ko Jagmagaya. Bahamd Ta'la Ab To Huzur ﷺ Ki Hadees Taqriri Se Sabit Ho Gya Ke Sarkar Apni Ruhaniyat Se Hazir Wa Nazir Aur Apni Nooraniyat Se Har Shaye Me Jalwagar Hai. Tum To Imaam Ahmad Raza Ko Khayanat Ka Ilzam Dete They. Ab Batao Yeh Darida Dahni Kaha Tak Pohchi. Magar Koi Ajab Nahi Ke Tumhare Imam Ka Shirk Bhi Tumhare Ilzam Ki Tarah Khuda Wa Rasool Ko Bhi Nahi Chordta Chunache Hum Is Ki Mishale De Chuke Aji Ap Kaha Hai Huzur Ki Ruhaniyat Muqdasa To Is Maqaam Ke Ala Martaba Par Faiz Hai Jise Shaikh Mohqeek Abdul Haq Dehlvi Aur Digar Aima E Alam Martab Wa Farq Se Tamir Karte Hai. Shaikh Mohqeek Ne Madarij Ul Nabuwat Me Farmaya :

"Yani Sharah Sudur Wo Maqam E Aali Hai Ke Yah Tamam Kamaal Hzur Hi Ki Zaat Me Maujud Hai Aur Auluyah Kamlin Arbab Tamkin Ko Bhi Huzur Ke Sarf Pairwi Se Is Martaba Se Bahra Hasil Hai Isiliye Ulma Ne Kaha Hai Ke Sufi Shamil Ba Khalq Asal Wa Khaliq Hota Hai Na Unke Shamul Se Unke Wasul Me Khalal Ho Jaisa Ke Mahrumo Ke Liye Hota Hai Na Wasul Ko Shamul Par Galba Jaisa Ke Majzubo Ke Liye Hota Hai."

Dekho Kaisa Saaf Irshaad Hai Ke Sarkaar Bauja Atam Wa Akmal Bargah E Illahi Me Huzur Se Mausuf Hai Aur Huzur Ki Ruh Paak Makhluq Me Bhar Hazir Hai. Hum Is Qaul Ki Taid Me Shifa Se Hadees Zikr Karte Hai :

"Yani Hazrat Ibne Abbas Se Marwi Hai Ke Huzur ﷺ Ki Ruh Allah Ke Hazrat Qarbat Me Noor Thi Adam Ki Paidaish Se Do Hazar Saal Pehle Yeh Noor Tasbih Karta Aur Malaika Is Ke Sath Tasbih Karte."

Isliye To Huzur ﷺ Ko Imaam Hazratulah Kaha Gaya. Arif Jazuli Ne Dalail Ul Khairaat Me Farmaya Yani Durood Bhej Aey Allah Apni Bargah Ke Imaam Par. Is Par Allama Qasi Mutlah Ul Misrat Me Farmate Hai :

"Yani Jo Tere Mahal Qurb Wa Mashahid Tak Pohchne Ke Liye Muqtda Hai Aur Jinka Daman Pakda Jata Hai Aur Hazrat Makhuj Hai Huzur Se Aur Azfaat Ba'mani "Fi" Hai Jise Imam Ul Masjid Me"

Niz Allama Nasfi Farmate Hai : Yani Humne Tujhe Apni Bargah Ka Chirag Chamkta Aur Hanmabana Kar Bheja. Bahumdtalah Ab To Allama Nasfi Ki Irshaad Farmai Hui Is Wajh Par Ayat Mubarak Se Bhi Sabit Hua Ke Wo Ruh Par Fatuh Hazir Bargah E Illahi Hai Aur Is Bargah Me Hazir Hone Walo Ki Imaam Wa Paishwa Hai. Hadees Ibne Abbas Me Guzra Ke Huzur Ki Ruh Hazrat Illahi Me Noor Thi Jo Noor Tasbih Karta Aur Malaika Iski Tasbih Par Tasbih Karte Aur Mula Ali Qari Ke Kalam Me Hadees Guzri . Allah Ne Sab Se Pehle Mere Noor Ko Paida Farmaya To La Jarm Huzur ﷺ Is Waj Par Imaam Hazratullah Hue Aur Quraan Apni Jamah Wajuh Par Hujjat Hai. To Jab Sarkaar Sab Ke Haq Me سراج حضرة الله وامام حضرة الله باذن الله Thhere To Zaroor Alam

E Arwa Ke Shahid Wa Raqib Wa Marbi Wa Naqib Hue Aur Jab Alam E Arwa Ke Marbi Hue To Bilzaroorat Alam Ajsad Wa Ishbah Ke Bhi Marbi Qaraar Paye. Isliye To Unke Haq Me Farmaya Gaya : . Humne Tumhe Sab Jahano Ki Rehmat Bana Kar Bheja. Is Ma'na Par Sarkar Ke Maujizat Shahid Hai La Jarm Isliye Shaikh Mohqeek Jo Mautraz Ke Bhi Mustnad Hai Farmate Hai :

"Yani Jis Tarah Ke Thorde Se Pani Ki Afzaish Ke Bare Me Boht Si Hadeesein Aai Hai. Isi Tarh Thorde Khane Ko Bardhane Ki Boht Si Hadeesein Hai Aur Yeh Dono Is Sayed Kainat Ki Tarbiyat Ka Asr Hai Ke Jo Ruhaniyat Ke Aitbar Qalubb Wa Arwah Ke Marbi Hai Aur Alam Jismaniyat Me Ajsaad Wa Ashbah Ke Palne Waale Bhi Hai. Aur Jo Alam E Arwa Wa Ashbah Ka Marbi Ho Bhala Shahid Ali Al Khalq Kyon Na Ho.

Kahiye Ab Bhi Is Qaul Ke Zaif Par Jamiyega Aur Jab Shahidan Se Aur Sarjan Munran Se Bahumdullah Sarkar ﷺ Ka Hazir Nazir Hona Sabit Ho Liya To Ab Bataye Ke Khuda Ko Mazallah Kya Kya Ilzaam Na Dijiyega.

Aji Yeh To Kaho Mehmood Hasan Deobandi Ko Kya Kahoge Jo Gangoi Ke Bare Me Kah Gaye Khuda Unka Marbi They Khalaiq Ke Hadit Aya : . . Allah Ta'la Is Deen Ki Taid Fajir Mard Se Bhi Farmata Hai. Yeh Mere Sarkar Abd Qarar ﷺ Ka Maujiza Hai Ke Jise Tum Shirk Kahte Ho Tumhare Akabir Ke Muh Se Apno Ke Haq Me Wahi Kahlwa Ke Zahir Farmaya Ke Haq Wahi Hai Jise Yeh Chhupa Rahe Hai Aur Batil Wahi Hai Jise

Yeh Ga Rahe Hai Balke Khud Tum Se Shaheedan Ala Al Khalq Likhawaya. Ab Tum Apni Hi Likhe Ko Rad Kar Apne Apko Jhutlao To Jhutlao. .

Ab Hum Sarkar Ke Hazir Bargah Hone Par Niz Unki Haqiqat Ke Jari Wa Sari Hone Par Mizaan Wa Madarj Ul Nabuwat , Ash'atul Lamhat Ki Ibaratein Mazid Wajahat Ke Liye Likhe Waha Ul Taufiq Mizaan Me Syed Ali Khawas Se Afada Farmaya Ke Altiyat Me Huzur ﷺ Par Durood Pardne Ka Hukm Isluye Hua Ke Gafilo Ko Allah Mutnaba Farma De Ke Unka Nabi Hazrat Illahi Me Hazir Hai Wo Hazrat Illahi Se Bhi Juda Nahi Hota Wo Balmashafiah Use Salam Se Mukhatib Kare. Mizaan Ki Ibarat Yeh Hai : . Dekhe.

Madarij Ul Nabuwat Me Farmaya :

Asha'atul Lamhat Me Qadre Tafsil Ke Sath Farmaya :

'Yani Huzur ﷺ Humesha Momino Ke Nasbul Ain Aur Abido Ke Qirat Ulain Hai Tamaam Ahwal Wa Auqaat Khususan Halat Namaz Me Aur Uske Akhir Me Ke Nooraniyat Wa Inkshaaf Un Ahwal Me Baishtar Wa Qawitar Hote Hai Aur Baz Afrad Mamkanat Me Sari Hone Ki Wajh Se Hai Ot Huzuru ﷺ Namaziyon Ki Zaat Me Hazir Hai To Musli Ko Chaiye Ke Is Ma'ana Se Aga Rahe Aur Is Ke Mushahide Se Kabhi Gafil Na Ho Take Asrar Qurb Wa Anwar Magfirat Se Mutnur Wafaiz Ho."

Niz Shaikh Mohqik Ne Tahsil Ul Barkaat Me Yahi Mazmun Afada Farmaya Hai, (فلير جع) Yahi Wajh Hai

Ke Daur E Mukhtaar Wa Alamgiri Wa Miraqi Ul Falah Me Farmaya Ke Zaroori Hai Ke Namaz Ul Faaz Tash'hid Se Unke Ma'ani Ka Qasd Karke Goya Ke Wo Allah Ke Taheet Kar Raha Hai Aur Nabi ﷺ Ko Salam Arz Kar Raha Hai Aur Khud Par Aur Aauliah Par Salam Bhej Raha Hai :

Tarjumah
"Yani Alfaaz Tash'hid Se Unke Ma'ani Ka Qasd Karke Bataur Insha Wahi Uski Murad Ho Goya Ke Wo Allah Ko Tahit Kar Raha Hai Aur Apne Nabi Par Wo Khud Par Aur Aauliyah Allah Par Salam Bhej Raha Hai Na Ke Iski Khabar Dene Ka Qasad Kare (Yani Is Waqiah Ki Khabar Wa Hikayat Ka Qasad Na Kare Jo Mairaj Me Huzur ﷺ Aur Allah Subhan Wa Ta'la Aur Malaika Ki Taraf Se Waqeh Hua. Rad Ul Muhtar) Ue Zikr Kia Mujtba Me Aur Zahir Iska Yeh Hai (Alina) Ki Zamin Hazirin Ke Liye Hai Aur Allah Ta'la Ke Salam Ki Hikayat Nahi Hai

Tarjumah
"Niz Maslak Mutwast Allama Rehamtullah Sandi Wa Mansuk Mutqsat Mula Ali Qari Me Hai Tarmjumah !

"Yani Zaid Madina Pak Me Dakhil Hone Ke Waqt Se Roza Pak Me Pohchane Tak Apne Zahir Wa Batin Se Mutwajah Rahe Aur Us Shehar Ki Hurmat Ki Tazim Kare Aur Us Me Jalwagar Huzur ﷺ Ki Azmat Wa Haibat Se Mamlu Ho Aur Unki Azmat Ka Khayal Rakhe

Goya Ke Wo ﷺ Use Maqam Marqba Wa Martaba Mushida Me Dekh Rahe Hai.
Niz Isi Me Hai :
"Yani Aey Zair Huzur ﷺ Ki Bargah Me Yn Khada Ho Ke Unki Surat Karima Tere Khayal Me Jami Ho Aur Tu Yeh Samj Raha Ho Ke Huzur ﷺ Teri Hazri Aur Rere Salam Wa Qayam Ko Dekh Rahe Hai , Sun Rahe Hai Balke Wo Tere Tamaam Af'al Wa Auqaat Wa Iqaamat Wa Rahlat Ko Dekh Rahe Hai Aur Humne Aur Wo Tere Samne Jalwa Afroz Hai."

Humne Alam Ka Tarjumah "Dekh Rahe Hai" Kia Isliye Ke Ilm Yaha Ilm Mushaida Hai Aur Is Pe Qarina Faqira Sabiqa Hai . Goya Ke Wo Use Dekh Rahe Hai Aur Hai Ab Kalam Is Taraf Munzar Hua Ke Huzur ﷺ Ki Ruhiyat Bedari Me Jaiz Hai Ke Nahi . Han Beshak Huzur ﷺ Ki Ruhiayt Jis Tarah Khawab Me Hoti Hai Isi Tarah Bedari Me Mumkin Balke Waqeh Hai Aur Ulma Ki Ek Jamaat Ka Huzur ﷺ Ko Jagte Me Dekhna Aur Baz Muskhkilat Ke Abre Me Un Se Sawaal Aur Unki Kashud Ke Tariqe Dariyafat Karna Aur Ahadees Ki Tasih Karna Sabit Hai. Balke Irfa Ki Ek Jamat To Farmati Hai Ke Agar Ek Lamha Huzur ﷺ Ke Ruhiyat Hum Se Mahjub Ho Jaye Hum Apne Ko Musalmano Me Na Gine. Al Mu'atqad Allama Fazal Ul Rasool Me Sharah Manjumah Bahar Se Naqal Kia Tarjumah !
"Yani Huzur ﷺ Ki Ruhiyat Bedari Me Bila Itfaaq Mumkin Hai Aur Waqeh Hai. Isliye Ke Ibne Hamra Ne

Ek Jammat Se Zikr Kia Ke Unhone Isi Par Mahmul Kia Hai Is Ruhiyat Ko Ke Jisne Mujhe Khawab Me Dekha Wo Mujhe Bedari Me Dekhega Aur Unhone Huzur ﷺ Ko Khawam Em Dekha Phir Jagte Me Dekha Aur Unhone Yani Ash'ya Se Apni Tashwish Ke Bare Me Huzur Se Arz Kia To Huzur Ne Unhe Unki Kaswad Ke Taraqe Bataye To Waisa Hi Huwa Na Kam Na Jayda. Shareh Bahar Ne Kaha Ke Is Amar Ka Munkir Agar Karamat Auliyah Ko Jhutlane Wala Hai To Us Se Behas Nahi Isliye Ke Wo Use Jhutlata Hai Jise Sunnat Ne Sabit Farmaya Aur Agar Karmat Auliyah Ko Manta Hai To Yeh Ruhiyat Bhi Isi Se Hai. Isliye Khilaaf Adat Alam Alwi Wa Safli Me Boht Si Ishiyah Se Parda Uthha Dia Jata Hai."

Madarij Ul Nabuwat Me Shaikh Mohqeek Ne . Ki Taujihat Me Ek Tauwjah Yeh Bhi Zikr Ki Hai Ke Mumkin Hai Ke Yeh Basharat Baz Muqrbaan Dargah Wa Salkaan E Rah Ke Liye Ho Jo Gah Baigah Naimat Deedar Se Mushratf Hote Hai Halat Yeh Ho Jati Hai Ke Jagte Me Bhi Is Sa'adat Se Behra Mand Hote Hai.
Phir Akhir Me Is Behas Ka (Ke Aya Ruhiyat Gaibat Has Wa Galba Haal Wa Bakhudi Me Hoti Hai Aur Dekhne Wale Isko Bedari Guman Karte Hai(Ya Haqiqatan Bedari Me Hoti Hai) Tausifa Farmate Hue Farmaya :

Farsi Scan Me : Yani Bajumla Huzur ﷺ Ka Deedar Bad Wisal Mishal Hai Jis Tarha Sote Me Nazar Ati Hai Jagte Me Bhi Jalwa Farma Hoti Hai Aur Wo Shaikhs

Sharif Jo Madine Me Qabar Me Zinda Asuda Hai Wahi Ek Aan Me Mut'adad Surato Ke Sath Mutmshil Ho Jata Hai Awam Ke Liye Sote Me Aur Khawas Ke Liye Jagte Me."

Nazrin Kiram Dekhe Ke Shaikh Mohqeek Ne Kitna Saaf Farmaya Ke Wo Ruh Pak Aan Wahid Me Awam Wa Khass Sab Ke Liye Khawab Bedari Me Hazir Ho Jati Hai. Bahmd Ta'la Shaikh Ne Jo Mu'atraz Ke Mustnada Hai Humare Haq Me Faisla Farmaya. Niz Isi Madrajid Ul Nabuwat Me Farmaya :

Yani Boht Se Mohdeesin Ne Huzur ﷺ Se Un Ahadees Ki Tasih Ki Jo Huzur ﷺ Se Marwi Hai Aur Arz Kia Ya Rasoolallah Falah Ne Aap Se Yeh Hadees Riwayat Ki Hai To Huzur ﷺ Ne Haan Ya Na Farmaya Yeh Sab Kuch Is Ruhiyat Me Jo Jagte Me Unhe Nasib Hui. Baz Mashaikh Ne Bhi Isi Tarah Huzur Se Uloom Ka Istfada Farmaya Hai. Niz Mizan Shairani Me Hai :

"Yani Hume Shaikh Abul Hasan Sazli Aur Unke Shagrid Shaikh Abul Abaas Mursi Wagera Huma Se Khabar Pohchi Ke Wo Kahte They Ke Agar Hum Se Huzur ﷺ Ki Ruhiyat Palak Japkne Bhar Ko Ma'ajub Ho Jaye Hum Khud Ko Musalmaano Me Shumar Na Kare."

Dkeho Kaisi Tasrih Hai Ke Baz Allah Wale Unhe Har Jagah Hazir Wa Nazir Dekhte Hai.
. Is Muqam Par Agar Ismail Dehlvi Sirat E Mutsqim Ki Shahadat Na Do To Maza Hi Kia. Laakh Yeh Bhari Hai

Gawahi Teri Phir Suno. Wo Apne Peero Ke Liye Kya Gar Hi Hai.

Dekho Kaisa Saaf Kah Rahi Hai Aur Baik Miya Ismail Aur Tamam Wahabiyah Ke Muh Par Tamacha Mar Rahi Hai Ke Miya Tum Kaise Rasoolallah Ko Hazir Wa Nazir Nahi Mante Jabke Tumhare Peero Ki Yeh Halat Hai Ke Wo Malaika Ki Tarah Madbar Alam Hai. Aey Jab Wo Mishl Malaika Thehre Aur Malaika Apne Umur Ki Tadbir Ke Liye Mut'ada Jagah Hazir Ho Jate Hai To Wo Bhi Unki Tarh Zaroor Hazir Thhehre. Phir Yeh Kaisa Dharm Hai Ke Ummati Ke Liye Yeh Fazilat Mano Aur Nabi Ke Liye Shirk Gao. Wala Huwalwalah Quwat Ila Billah Il Aliyal Azim
Faqir Aajiz Sirat Mustqim Ki Ibarat Likhne Ke Bad Yeh Qasad Hi Kar Raha Tha Ke Ab Mu'atraz Ki Baqi Maushgafiyon Ki Khabar Li Jaye Ke Achanak Hashiya Noor Ul Ijjah Musnafa Aizaz Ali Mudris Darul Uloom Deobandi Ki Waqr Gardani Karte Hue Unki Is Ibarat Par Nazar Pad Gayi Likhte Hai :

"Yani Huzur ﷺ Ki Mishaal Bad Wisaal Ek Shamh Ki Hai Jo Kamra Me Ho Aur Uska Darwaza Band Akr Dia Gaya Ho To Huzur ﷺ Is Se Mustur Hai Jo Hujra Sharifa Ke Bahar Hai Lekin Un Ka Noor Waisa Hi Hai Jaisa Ke Tha Balke Jayda Hai Isliye Huzur ﷺ Ki Azwaj Muthara Se Nikha Huzur Ke Bad Haram Hua Aur Apke Mal Me Mairas Ke Ahkaam Jari Na Hue Isliye Ke Yeh Dono To Ahkaam Maut Se Hai."

Dekho Kaisi Khuli Tasrih Hai Ke Huzur Nabi E Karim ﷺ Marqad Anwar Me Jism Athar Ke Sath Zinda Hai Aur Unka Nor Waisa Hi Hai Jaisa Ke Tha Balke Jayda Hai. Yahi To Humara Dawa Hai Ke Is Noor Ka Zahoor Jaise Kal Tha Waise Aaj Bhi Hai Aur Huzur ﷺ Apni Nooraniyat Se Har Shaye Me Jalwagar Hai

ولله الحجة السامية ۔ ع

Mudai Laakh Yeh Bhari Hai Gawahi Teri.

الفضل ما شهدت به الاعداء: Koi Dur Nahi Ke Mu'atraz Ko Yeh Shuba Guzre Ke Aijaz Ali Ki Ibraat Se Humara Dawa Sabit Nahi Hota Ke Unhone To Huzur ﷺ Ki Mishal Ek Sham Se Di Jo Hujra Me Band Hai To Huzur ﷺ Ka Nor Har Jagah Zahir Kyon Hoga Balke Wo To Isi Hujra Sharifa Me Band Ho Gaya Yeh Shuba Mu'atraz Hi Ki Aqal Ke Layq Wa Shayan Hai Aqwal Awal Par Lakn Dafah Waham Wa Istdraak Ke Liye Ata Hai Chunke Mohshi Ki Tamshil Se Yeh Waham Hota Tha Ke Wo Noor Az Haraab Mustur Ho Gaya Jaisa Ke Hujra Me Band Shamh Ka Noor Poshida Ho Jata Hai Isliye Ma'shi Ne (Arbi Scanme) Lekin Huzur ﷺ Ka Noor Waisa Hi Jaisa Ke Tha Balke Jayda Hai. Kah Kar Is Waham Ko Dur Kar Dia Aur Saaf Bata Dia Ke Wo Noor Esa Nahi Ke Hijabat Kashifa Se Ruk Jaye.

Sanyan : Agar Yeh Na Mano To Musdark Ba Aur Mustdark Alliya Me Farq Na Hoga. Niz Mah'shi Par Yeh Ilzaam Aayega Ke Sahib Noor Ul Iza Ne Farmaya Tha Ke Yani Huzur Qabr Sharif Me Tamaam Naimato Aur

Ibaadato Se Lutf Andaz Hai Magar Qasiro Ki Nazar Se Poshida Hai Is Qaul Par Ma'shi Ki Wo Tamshil Sahi Na Hogi Ke Jab Tumhare Taur Par Wo Noor Hujra Sharifa Me Banda Hai Aur Zahir Na Hai To Ab Qasir Nazaro Ki Kya Takhsis Rahi. ومن هنا ظهر ان

التشبيه فی قوله ولکن نوره کما کان الخ فی الظهور والبقاء معاً لا البقاء فحسب فسقط ما اورده البعض عن المعترض ولله الحمد.

Salsan Mahsi Ka Qaul (بل ازيد) Is Shuba Ka Kafi Rad Hai. Ke Wo Noor Jab Qabar Sharif Me Mahsur Ho Gaya To Azid Kab Raha Balke Anqas Ho Gaya Haza Khalf. Yeh To Mahshi Ke Mufri Zaye Ke Khilaaf Hai. Bahamd Malgain Ke Mustnad Ki Ibarat Se Istdalaal Taaam Hua. . Ab Mu'atraz Sahab Ki Baqiyah Mushgahfiyon Ki Khabar Le.

"Rasool E Karim ﷺ Ko Surah Fatah, Sur Muzmil, Surah A'jab Me "Shaheed" Aur Surah Baqrah Surah Nisa Me "Shaheed" Kaha Gaya Hai Usool Tafsir Ka Taqaza Hai Ke Tamaam Muqamaat Par Shaaheed Aur Sha'heed Ke Ese Ma'na
Bayan Kiye Jaye Jo Ek Dusre Ke Khilaaf Na Ho Kyon Ke Allah Ka Kalam Tazad Se Paak Hai Magar Tarjumah Razwiyah Me Surah Ahzaab Aur Surah Fatah Me Shaheedan Ka Tarjuah Hazir Wa Nazir Likha Hai Aur Surah Qabra Me Sha'heed Ka Tarjumah Nigehbaan Wa Gawa Likha Hua Hai."
Aqwal : Hum Pehle Sabit Kar Aaye Ke Shaheed Wa Hazir Me Munafaat Nahi Aur Jo Shaheed Manega Wo

Zaroor Hazir Manega Isliye Ke Shahadat Me Huzur Shart Hai Aur Wahi Asal Hai Aur Asal Se Adul Be Dalil Jaiz Nahi. Niz Hum Yeh Dikha Aaye Ke Shaheedan Me Nigehbaan Aur Gawah Mu'atraz Ki Mublig Ilm Tafsir Bezawi Wa Tafsir Nasfi Me Farmaya Gaya Hai Aur Yeh Bhi Guzr Chuka Ke Isi Tarah Shaheedan Me Raqiban Ki Tazmin Zaroori Hai Jis Tarah Shaheedan Me Mani Gayi Is Par Tafsir Abul Asud Wa Jamil Ki Ibaratein Guzri. Ab Agar Yeh Liyaqat Ilmi Hai Ke Hazir Wa Gawah Ko Ek Dsure Ke Khilaaf Samj Lia Jaye To Quraan Me Tazad Ka Ilzaam Mehj Imaam Raza Ke Sar Na Rahega Balke Nasfi Wa Bezawi Wa Digar Mufsirin Ke Sar Bhi Jayega. Mu'atraz Sahab Bataye Ke In Mufsrin Kiram Ko Kaise Kaise Ilzamo Se Khiraaj E Tahsin Paish Karege. Phir Is Me Kon Si Afat Hai Ke Ek Shakhs Shaheed Bhi Ho Hazir Bhi Ho Nigebaan Bhi Ho Jabke Shaheed Wa Nigebaan Ke Lie Huzur Zaroori Hai Aur Sahab Aap Jaise Gustakhana E Rasool Ke Haq Me Qurana Farmata Hai . Gunge Behre Andhe. Kahiye Yaha Bhi Tazad Gaiyega. Aage Aap Ne Aaima Kiram
Tarjuma Razwiyah Likha Hai, Jo Yeh Hai : Aur Baat Yun Hi Hai Ke Humne Tumhe Kia Sab Ummato Me Afzal Ke Tum Logo Ke Gawha Ho Aur Yeh Rasool Tumhare Nigehbaan Wa Gawa " Phir Likhte Hai :

"Yaha Shaheed Ka Tarjumah Nigehbaan Wa Gawah Likha Hai Aur "Shaheed Ka Tarjuma Sirf Gawha Jis Se Zahir Hota Hai Ke Nigehbaan Ka Lafz Sirf Apne Nazriyah Ko Sabit Karne Ke Liye Bada Dia Hai. Warna

Jab Shaheed Ka Tarjumah Gawha Ho Gaya To Nigehbaan Kis Ka Tarjumah Hai. "Ji Haan Bezawi Wa Nafsi Se Bhi Puche Ke Apne Raqiba Ki Tazmin Kyon Mani Hai Aur Unhe Bhi Yahi Ilzaam Dijiye Ke Unhone Esa Mehaj Apne Nazriyah Ko Sabit Karne Ke Liye Kia Hai Warna Jab Shaheed Ka Ma'na Sirf Gawah Ho Gya To Raqeeb Wa Nigehbaan Kis Ka Ma'na Hai. Balke Abdul Aziz Sahab Mohdeesh Dehlvi Quds Sira Ul Aziz Se Rona Roye Ke Hazrat Aap To Humare Imaam Ul Taiqa Ke Bujurgo Me Hai. Aapne Humare Imaam Ul Taiqa Ki Ek Na Rakhi Haaye Aapne Yeh Kya Kah Dia Hai :

"Yani Kaha Jaa Sakta Hai Ke Shahadat Yaha Ba'mani Gawah Nahi Balke Ba'mani Itlah Wa Nigehbaani Hai Taake Rah E Haq Se Bahar Na Jao Jaisa Ke (Allah Har Shaye Par Nigehbaan Hai) Me Aur Hazrat Isa Allaysallam Ke Maqula . (Yani Me Unpar Nigehbaan Tha) Aur Jabke Itlah Wa Nigehbaani Tahmal Shahadat Ka Wasila Hai Isliye Ahadees Me Shahdat Ko Gawahi Se Tafsir Darma Dia Hasil Ma'na Ke Bayan Ke Liye Na Ke Lafz Ki Tafsir Ke Liye".

Aagey Chal Kar Aap Huzur ﷺ Ke Riayatein Zikr Karne Ke Bad Yun Muh Kholege : "Jab Hadees Se Shaheed Ke Mana Gawah Mat'ain Ho Gaye To Phir Kisi Dusre Ma'na Ko Murad Lena Rasool Dushmani To Kya Hai."

Shah Sahib Ki Ibarat Se Khususan Faqira Mazkura . Se Apni Sari Taqrir Ka Jawab Paishgi Lije Aur Batate Chale

Ke Jab Hadees Se Shaheed Ke Ma'na Gawa Mat'ain Hoge To Shah Sahab Allayrehma Ne Kyon Kar Farma Dia Farsi Scan Me Kyon Ji Apne Hi Muh Se Shah Sahab Ko Rasool Dushmani Kahne Se Pehle Kahi Kalija Muh Ko Na Aayega. Aage Tahrir Karte Hai : "Phir Shaheeda Me Nigehban Isliye Na Bardha Ya Ke Puri Ummat Ko Hazir Wa Nazir Manana Padta."

Aqul Aula
Yeh Aitraz Bhi Hasb E Sabiq Baizawi Wa Nasfi Wa Digar Mufsrin Balke Khud Shah Sahab Par Laga Ke Unhone Bhi Shaheeda Me Nigehbaan Ki Tazmin Na Mani.

Salsan Is Ka Jawaab Apni Mublig Ilm Baizawi Wa Nasfi Hi Se Lijiye. Baizawi Me Hai.
Tarjumah

"Yani Take Tum Un Dalail Sami'ah Me Jo Tumhare Liye Nasb Ki Gayi Aur Us Kitaab Me Gaur Karke Jo Tumhare Uper Utari Jaan Lo Ke Allah Ne Kisi Ke Haq Me Na Bakhal Kia Na Zulm Farmaya Balke Rahe Ashkaar Afrade Aur Rasool Bheje To Unhe Tablig Farmai Aur Nasiyat Ki."

"Aur Shahadat Kabhi Bagair Mushahide Ke Hoti Hai Jaise Sun Kar Shahdat Dena Jani Pehchani Bato Me."

Dekho Allama Baizawi Wa Allama Nasfi Wa Shah Sahab Kis Qadr Saaf Farma Rahe Hai Ke Ummat Ki Shahadat Huzur ﷺ Ke Waste Se Hai. Unki Akhbar Wa

Ahadees Sun Kar Yeh Shaheed Hoge Aur Shah Sahab Ne To Yeh Bhi Farma Dia Ke Yaha Huzur Se Sun Lena Mushahida Wa Mu'ana Se Ummat Ke Haq Me Behtar Qaraar Paya Balke Khud Hadees Me Is Amar Par Dalaalat Maujud Ke Ummat Ki Shahdat Shahadat Baltsa Mah Hai. Afsos Ke Phir Bhi Mu'atraz Ko Huzur Ki Shahdat Aur Ummat Ki Shahadat Me Farq Nahi Suja Niz Ap Tahrir Karte Hai : Sura Nisa Ki Ayat . Me Bhi Yahi Harkat Ki Hai. Aqwal : Agar Nazaiba Harkat Hai To Aap Ke Za'am Par Baizawi Wa Nasfi Aur Khud Shah Sahab Ne Bhi Surah Baqra Me Yahi Harkat Ki Hai Ke Gawah Ke Ma'na Me Nigehbaan Ki Tazmin Kardi Balke Shah Shahab Ne To Yun Farmaya Hai : Farsi Scan Me : To Tumhare Za'am Par To Shah Sahab Ki Baat Aur Jayda Shakhat Hogi Ke Unhone Shahadat Ko Ba'mani Gawahi Na Rakha Balke Ba'mana Nigebaani Mut'ain Farma Dia To Phr Kisi Dusre Ma'na Ko Murad Lena Rasool Dushmani Nahi To Kya Hai Aap Ke Za'am Par Shah Sahab Allayrehma Mazallah Jayda Mujrim Hue Ke Unhone Is Ma'na Ka Inkar Farma Dia Jo Aap Ke Za'am Par Hadees Se Matein Hoge Bakhilaf Dusro Ke Ke Unhone Is Ma'na Ko Muqrar Kaha Hai Nigehbaan Ki Tazmin Is Me Kar Di Jo Aap Ko Nagawar Hai. Ab Agar Waqai Aap Musnaf Mizaj Hai To Baizawi Wa Nasfi Aur Khususan Shah Sahab Par Nafi Kijiye. Faqir Sabqa Ke Mutsal Hi Aap Yun Muh Kholte Hai Jabke Dusre Mufsirin Wa Mutrjimin Sirf Gawa Murad Le Rahe Hai "Mufsirin Kiram Ne Kya Murad Lia To Wo Pehle Hi

Khul Gaya. Shaikh Mohqeek Ki Shahadat Aur Sunte Chalo Farmate Hai :

Hum Kahi Aur Sab Kahe "Jhootho Pe Khuda Ki Lanat" Aur Sune Likhte Hai

"Lugat Me Shaheed Ka Tarjumah Hazir Bhi Likha Gaya Hai Isliye Ayat Me Agar Shaheed Ka Tarjuma Hazir Likh Dia Gaya To Lugat Ke Aitbaar Se Sahi Hona Chaiye Is Shuba Ka Jawab Yeh Hai Ke Jab Lafz Do Ma'ano Me Mushtrak Ho.

Aqwal : Hum Sabit Kar Aye Ke Shaheed Ka Ma'na Haqiqat Lugwiyah Balke Shariah Hai To "Hazir Gawah Me Shaheedan Ke Mushtrak Hone Ka Dawa Batil Aur Fiqah E Kiram Ki Ibarato Se Sabit Hua Ke Shahadat Me Huzur Shart Wa Asal Hai To Shaheed Ba'mana Gawah Hazir Ka Ek Fard Hua Na Ke Shaheed Wa Hazir Manafi Hue Garz Ke Apki Agli Aur Pichli Dono Rahe Band Hai."

Qaulah Is Liye Shaheed Ka Tarjumah Hazir Wa Nazir Karke Allah Ki Sifat Khas Me Paigambar Ko Sharik Manana Kisi Tarah Jaiz Nahi Ho Sakta."

Aqwal : Jis Tarah Allah Ki Sifat Me Kisi Ko Sharik Manana Shirk Hai Isi Tarah Makhluq Ki Sifat Me Allah Ki Shirkat Manana Kufr Hai. Bahamd Talah Hum Ne Sabit Kar Dia Ke Hazir Wa Nazir Ke Ma'ani Haqiqan Allah Ke Shayan E Shaan Nahi Isliye Ke Wo Tamaam Ma'ani Lawazam Ajsam Hai To Wo Is Ke Liye Ho Sakte

Hai Jo Jism Ho To Use Har Jagah Hazir Wa Nazir Manana Use Jism Kahna Hai. Yaha Se Zahir Ke Ahle Sunnat Par Allah Ki Sifat Khas Me Paigambaro Ko Shiark Manane Ka Ilzam Mehaj Bohtan Hai Balke Dar Haqiqat Aapne Khud Allah Ke Liye Makhluq Ki Sifat Sabit Ki Hai Aur Yeh Aapki Koi Nai Ijaad Nahi Balke Aap Ke Imaam Ul Taiqa Ne Bhi Khuda Ko Har Jagah Hazir Wa Nazir Kah Kar Uski Tauheen Ki Hai Phir Usi Muh Se Tauheed Parsat Bante Ho Aur Dsuro Ko Shirk Batate Ho. Sharm Tumko Magar Ati Nahi. Aur Agar Tumhare Nazdik Yeh Allah Ki Sifat Khas Hi Hai To Unse Pucho Jinhe Tum Hi Imaam Wa Muqtada Mante Ho Jo Tumhare Imaam Ul Taiqa Ke Nazdik Bujurgo Me Hai Ke Yah Hazrat Aap Ne Rasoolallah ﷺ Ko Tamaam Ummat Ke Maratib Par Mutalh Man Kar Aur Unhe Tamam Ummat Par Nigehbaan Bata Kar Shirk Kyon Kia Aur Hume Batao Ke Jab Tumhare Aur Tumhare Imaam Ul Taiqa Ke Fatwe Se Wo Mushrik Hue To Tum Unhe Imaam Wa Muqtda Man Kar Kafir Hue Ke Nahi.

Qaula "Aur Quraan Me Paigambar ﷺ Ko Shaheed Wa Shahid Kaha Gaya Hai Aur Ummat E Mohammadiyah Ko Shahda Kaha Gaya Hai Jo Shaheed Ki Jamah Hai To Agar Shaheed Ke Ma'na Hazir Wa Nazir Ho To Tamam Ummat Ko Hazir Wa Nazir Manana Padta Hai Jo Aqal Wa Naqal Ke Khilaaf Hai."

Hum Huzur ﷺ Ki Shahadat Aur Ummat Ki Shahadat Me Farq Bata Aaye Ke Huzur ﷺ Ki Shahadat Me Huzur

Mushahida Malhuj Hai To Huzur Ki Shahadat Ba Ma'ana Hai Aur Ummat Ki Shahadat Ba Ma'ana Nahi Balke Huzur Ki Shahadat Par Shahadat Bil Tamsa Mah Hai Isliye Mufsirin E Kiram Ne Shaheed Me Raqib Ki Tazmin Mani Aur Shahid Ki Tafsir Marqba Wa Mushahida Se Ki Ke Tafsir Abul Asud Wa Jamal Se Guzra. Allama Sawi Ka Farmaan Aur Sunte Chalo Ke Bazan Allah Humara Dawa Mazid Maukda Aur Zahan Mutraz Me Ubharne Wale Sa Ka Paishti Jawab Bhi Ho Jaye Ayat Karima . (Yani Jab Humne Musa Allaysallam Ki Taraf Wahi Risaalat Farmai To Ap Sina Ki Janib Garbi Me Na They Aur Shaheedin Me Se Na They) Ke Tahat Farmate Hai

"Khulasa Yeh Ke Arsaal Rasaal Aur Unke Zamano Ke Waqiat Par Mohammad ﷺ Ka Hazir Wa Maujud Na Hona Alam Jismani Ke Aitbaar Se Hai Yaani Un Waqiat Par Nabi Karim Ka Jismani Huzur Na Tha Aur Alam Ruhani Ke Aitbaar Se Nazr Ki Jaye To Huzur ﷺ Adam Allaysallam Ke Zamane Se Lekar Apne Zamane Tak Har Rasool Ki Risalat Aur Waqiat Par Hazir Hai Yaha Tak Ke Huzur Ne Apni Jismaniyat Muthara Ke Saht Zahoor Farmya Lekin Yeh Esi Batein Hai Jinke Sath Ahle Anaad Ki Khitaab Nahi Kia Sakta." Phir Bhi Agar Apne Dawa Par Jamo To Main Kahuga Ke Tamam Ummat Ki Shahadat Agar Che Bil Tasmah Hai Magar Fazal E Illahi Se Aauliyah Ke Liye Shahadat Bil Ma'alana Kuch Dur Nahi Aur Unke Liye Agar Huzur ﷺ Ki Tabi'at Me

Huzur Ma'ul Mushahida Mana Jaye To Yeh Humare Dawa Ka Aain Mauid Hoga Ke Unka Yeh Kamaal Musatafa ﷺ Ki Dalil Hai Balke Aain Kamal E Mustafa ﷺ Hai. Ulma Farmate Hai . Karamat Maujiza Hi Ki Jins Se Hai. Aur Beshak Rasoolallah ﷺ Ki Mutbi'at Ke Tufail Boht Se Aauliah Ko Huzur Ma'ulshaida Ki Fazilat Hasil Hai. Sawi Me Allama Sha'irani Ki Al Qauwahid Ul Kashfiyah Se Hazrat Ali Murtaza Aur Hazrat Sa'hal Tastri Radiallahu Ta'la Anhuma Ki Babat Naqal Farmaya :

"Yani Hazrat Ali Karamullah Waz Ul Karim Farmate Hai Ke Mujhe Wo Ahad Yad Hai Jo Allah Ne Mujh Se Alam E Arwah Me Farmaya Tha Aur Hazrat Sah'al Tastari Farmate Hai Ke Us Din Apne Shagrido Ko Pohchanata Hun Aur Unki Tarbiyat Islaab Aba Me Karta Raha Yaha Tak Ke Wo Mujh Tak Pohche."

Ruh Ul Bayaan Me Hai
Yaani Gazali Ne Farmaya "Rasool Ko Sahab Ki Ruho Ke Sath Alam Ke Tawaaf Ka Ikhtiyaar Hai Boht Se Aauliyah Ne Huzur Ko Sahaba Ke Sath Dekha Hai"

Bahjtul Asraar Me Sarkar Gaus E Azam Se Naql Hai Kia Ke Aap Farmate Hai :

"Parwardigaar Ta'la Wa Taqdus Ki Qasam Naik Bakht Wa Bad Bakht Sab Mujh Par Paish Hote Hai Aur Meri Nazar Lauh E Mehfuz Me Hai. Main Dariyah E Ilm Wa

Mushahida Illahi Ka Gauta Khaur Hu Main Tum Sab Par Allah Ki Hujjat Wa Naib E Rasoolallah Ka Waris Ho."

Shaikh Mohqeek Ki Ibarat Agar Che Ba'ainyah Behajtul Asrar Ki Ibarat Tarjumah Hai Magar Humne Phir Bhi Use Paish Kia Isliye Ke Shaikh Mohqeek Mu'atraz Ke Bhi Mustnad Hai Aur Yahi Shaikh Mohqeek Bahjtul Asrar Se Akhaj Wa Istnad Farmate Hai Jaisa Ke Madrij Ul Nabuwat Me Nazar Karne Se Zahir Hai.

Har Chand Ke Hume Ummat Ke M'ahul Mushahida Sabit Karne Ki Chanda Zaroorat Na Thi Isliye Ke Khud Mu'atraj Ki Munqula Riwayat Se Aur Aqwal Ulma Se Huzur ﷺ Aur Ummat Ki Shahadat Me Farq Roshan Ho Gaya Ta Hum Humne Mu'atraz Sahab Ki Yeh Baalik Hat Bhi Puri Kardi Wallah Al Hamd. Ab Mu'atraj Sahab Ne Jo Yeh Likha Ke "Tamaam Ummat Ko Hazir Wa Nazir Manana Padta Hai Jo Aqal Wa Naqal Ke Khilaaf Hai."
Awla Is Dawa Ke Mutliq Yeh Batate Chale Ke Unhone Is Dawa Par Quraan Wa Hadees Awraqwal Ulma Se Dalil Kyon Qaym Na Ki, Niz Wo Konsi Dalil Aqli Hai Jis Se Yeh Dawa Sabit Hai ? Kyon Na Bataya.

Sansayan Jabke Yeh Dawa Muslmaat Se Nahi To Us Dawa Par Dalil Na Qaym Karna Aur Khusm Ko Yeh Wahan Dilana Ke Yeh Amar Mislimat Hai Jabhi To Dalil Na Qaym Ki Badtarin Jahalat. Sarih Fareb Aur Imaanat Ilmi Me Khayanat Hai Ke Nahi ?
Sanyan Apna Chak Gariya To Dekhe. Aji Siraat Mustqim Miya Ismail Dehlvi Ke Pairo Ke Liye Kya Kah

Chuki. Wo To Yeh Unhe Malaika Mad Barat Ul Amr Ke Zamra Me Gunah Chaki Aur Tadber Amur Ke Liye Malaika Baik Waqt Har Jagah Hazir Ho Jate Hai Aur Miya Ji Har Jagah Hazir Wa Nazir Hona Khuda Ke Liye Khass Bata Chuke Aur Is Tarha Apni Tauheed Muzaum Me Rafziyon Se Mil Chuki Jo Hazrat Ali Nisbat Halwul Ka Aitqaad Rakhte Hai Balke Mushrikin Ke Bhi Mushaiba Ho Gaye Jauram Ko Har Shaye Me Ruma Hua Jante Hai.

. Dekho Taqwiyatul Imaan Safa 17

Lajarm : Apne Mashaikh Tariqat Aur Malaika Ko Khud Hi Mazallah Khuda Ke Barabar Kar Dia. Kyon Mautraz Sahab Yeh To Aqal Wa Naql Ke Khilaf Nahi Balke Ain Islam Hoga. Isi Muh Se Musalmano Ko Mushrik Gardante Ho.

Qalua : Aur Hadees Me Bhi Rasool E Akram Aur Unki Ummat Ko Gawah Kaha Gaya Hai Jaisa Ke Bayan Kar Ja Chuka Hia Isliye Shaheed Ka Tarjumah Gawah Mut'ain Ho Gaya.

Aqwal : Ji Han Aur Shah Sahab Ne

"Balke Tawa Guft Ke Shahadat Dar Niyaz Ba'mani Gawah Hi Nisbat" Kah Kar Aap Ke Is Mut'ain Ka Inkaar Farmaya Hai. Insaaf Ke Pake Shah Sahab Ko Apne Za'am Kafir Wa Gumrah Kahi To Hum Janey.

Qala Saheed Ka Tarjumah Hazir Wa Nazir Karne Me Quraan Wa Hadees Aur Aqwal E Salf Ki Mukhalifat Lazim Ati Hai Jis Se Bachna Farz Hai.

Aqwal : Shaheed Ka Tarjumah Hazir Wa Nazir Na Karne Me Sirat E Mustqim Ki Zabardast Nafri Ka Samna Hai Ke Mashaikh E Tariqat Ko Nabi ﷺ Se Barda Dia Aur Karne Me Tm Sab Par Taqwiyat Ul Imaa Ka Shirk Sawaar Hota Hai Jis Se Bachna Farz Hai. Bach Niklo To Jane. Wala Huwal Wala Quwat.

Bahamd Talah Shaheed Ke Tarjume Par Tamam Aitrazat Mut'arz Ka Jawab Safi Ho Gaya.

Ke Tarjuma Par Aitraz Mautraz Sahab Ne . Ke Tarjume Razwiyah Par Bhi Aitraz Ka Muh Khola Hai. Tarjumah Darj E Zail Hai :

"Tum Farmao Zahir Surat Bashri Me To Main Tumm Jaisa Ho."

Muatraz Sahab Ko Lafz "Zahir Surat Bashri" Par Aitraz Hai Unki Mautrazana Tahrir Ain Qarib Ayegi. Sardast Hume Un Kalmat Se Kaam Hai Jo Mautraz Ne Bataur E Tamhid Kahe Hai.

Mautrazne Kaha :

Bareli Firqe Ki Taraf Ulma E Ahle Sunnat Ke Bare Me Yeh Bar Bar Kaha Jata Raha Hai Ke Wo Paigambaro Ki Bashr Aur Bhai Kah Kar Tauheen Karte Hai"

Che Khush Apni Parda Poshi Ka Kya Khub Andaaz Hai. Ibaarat Esi Ikhtiyaar Ki Jo Nazir Ko Khawamkhawa Yeh Waham Dilaye Ke Yeh Bechaare Ulma E Deoband Is Ilzam Se Bari Hai. Ji Han Beshak Tauheen E Rasool

Tumhare Akabir Ke Shaiwa Hai. Manjumla Tanqis Shaan E Risalat Ke Yeh Bhi Hai Ke Tumhare Imam Ul Taiqa Ne Rasoolallah ﷺ Ko Saf Saf Bhai Kaha Hai Aur Jagah Jagah Mehbobaan E Khuda Ko Tamam Insano Ke Sath Ajr O Nadani Me Sharik Bata Kar Apne Jaisa Bashr Qaraar Dia Hai. Taqwiyatul Imaan Me Kaha :

"Unko Allah Ne Bardai Di Wo Barde Bhai Hue Hum Chhote" , Safa 81

"So Bade Bhai Ki Tazim Kijiye" Safah 80

Niz Kaha : "Jo Bashr Ki Tarif Hai So Wahi Karo Is Me Bi Ikhtsari Karo" Safah 80

Niz Huzur ﷺ Ko Har Qaum Ke Chodhri Aur Gao Ke Zamindar Se Tashbi Di Is Ki Ibarat Yeh Hai :

"Jaisa Har Quam Ka Chodhri Aur Gao Ka Zamindar Isi Tarh Se Humare Paigambar Sare Jahan Ke Sardar Hai." Safah 85 Wa Safah 86

Niz Isi Taqwiyatul Imaan Me Hai :

" In Bato Me Sab Bande Barde Ho Ya Chhote Yaksa Bekhabar Hai Aur Nadaan"

Niz Sab Ambiyah Ke Liye Likh Maara :

"Sab Ambiyah Uske Rubaru Zara Nachiz Se Kamtar Hai."

Bahamd Ta'la Mautraz Ne Jaise Yeh Kah Kar Ke Bareli Firqa Ki Tarf Alkh Chhupana Chaha Tha Humne Use Benaqaab Kar Dia. Khud Mautraz Ki Parda Poshi Un Ibarato Ki Qabahat Ki Khuli Dalil Hai.

Kuch To Hai Jis Par Parda Dari Hai. Lehaja Hume Unke Rad Ki Chanda Hajat Nahi Wallah Ul Hamd.

Isi Muh Se Apne Ko Ulma E Ahle Sunnat Kahte Ho. Yeh Muh Aur Masur Ki Daal.

Qaul : Lekin Jab Bareliyon Ke Mujjadid Ka Tarjuma Karte Karte In Ayato Par Pohche Jin Me Paigambaro Ko Bashar Aur Bhai Kaha Gaya Hai To Ajib Kashmkash Aur Uljan Me Pad Gaye Ke Agar Sahi Tarjuma Karte Hai To Ilzam Ulat Kar Apni Taraf Ata Hai Aur Agar Galat Tarjumah Karte Hai To Ahle Ilm Ko Kya Muh Dikhayege Isliye Darmiyani Chaal Chali Ke Tarjumah Me Zaid Alfaz Bardha Diye.

Aqwal :
Awalan Mautraz Sahab Ki Yeh Adat Ban Gayi Hai Ke Dawa Kar Dete Hai Aur Dalil Nahi Dete Jaise Unka Dawa Muslimat Me Se Hai. Yaha Bhi Yahi Kia Hai Ke Dawa Kar Dia Ke " Ilzaam Ulat Kar Apni Taraf Ata Hai" Aur Wajh Na Batai. Hum Bataye Mautraz Sahab Ki Yeh Liyaqat Ilmi Hai Ke Unhone Ayat Karim (قل انّما انابشر)

Ko Apne Dawe Ki Dalil Samja Hai.Jabhi To Chamak Ke Kaha Ke "Agar Sahi Tarjuma Karte Hai To Ilzam "
Halake Ayat Karima Me Huzur Se Farmaya Gaya Ke Tum To Azan Farma Do Ke Main Tum Jaisa Ho Na Ke Hume Hukm Hua Ke Hum Kahe Ke Huzur Hum Jaise Bashar Hai Aur Hume Yeh Kaise Rawa Ho Sakta Hai Ke Hum Yeh Kahe Jab Ke Allah Azwajjal Huzur ﷺ Ki Ajwaz Mutaharat Ke Abre Me Faramta Hai : .

Aey Nabi Ki Bibiyon Tum Aurto Me Kisi Ki Tarah Nahi Ho. Huzur ﷺ Apne Liye Farmate Hai Tum Me Kon Mujh Jaisa Hai. . Main Tum Kisi Ki Tarh Nahi. To Yeh Khush Fehmi Muatraz Sahab Par Ilzam Ki Ragestary Kar Rahi Hai Wallah Al Hamd. Sanyan Muatraz Ne Kaha "Aur Agar Galat Tarjumah Karte Hai To Ahle Ilm Ko Kya Muh Dikhayege" Bahamd Ta'la Muatraz Ne Khud Apne Muh Qabul Dia Ke Yeh Tarjumah Razwiyah Galat Nahi Balke Sahi Hai Isliye Ke Nazrin Kiram Par Yeh Roshan Ke Yeh Kahna Ke "Agar Galat Tarjumah Karte Hai"Usi Waqt Sahi Ho Sakta Hai Jabke Tarjumah Galat Na Ho Aur Agar Har Samjwale Par Zahir Ke Galt Aur Sahi Ke Darmiyan Wasta Nahi To Jo Galat Na Hoga Zaroor Sahi Hoga To Ab Nazrin Kiram Khud Hi Samj Sakte Hai Muatraz Ne Yeh Kah Kar Ke "Isliye Darmiyan Chal Chali " Apna Rad Khud Hi Kar Lia Aur Apni Samjdani Sab Ko Khol Kar Dikha Di.

Khuda Jab Deen Leta Hai Khurd Bhi Chhin Leta Hai.

Muatraz Sahab Bahardar Tarjumah Razwiyah Likhne Ke Bad Yun Muh Kholte Hai : "Is Tarjumah Par Kai Aitraz Waqeh Hote Hai Awal Yeh Ke Quraan Majid Me . Asal Ibarat Hai. Mamuli Arbi Janane Wala Samj Sakta Hai Ke Inma Hasr Ke Liye Hai Aur Bashar Ke Ma'ani Admi Aur Mishl Ke Manah Jaise Aur Km Ke Manah Tum Hai Isliye Sahi Tarjumah Yeh Hua Me Tumhari Jaisa Admi Hu Isliye Rafeh Ul Deen Mohdeesh Dehvli

Ne Yeh Tarjumah Kia Hai Ke Siwa E Iske Nahi Ke Me Admi Ho Manid Tumhare. Aur Shah Abdul Qadir Mohdeesh Dehlvi Ka Tarjumah Ye Hai" Main Bhi Ek Admin Ho Ke Jaise Tum Ho" In Hazrat Ke Elawa Aur Do Tarjumah Karne Walo Ne Is Jaisa Tarjumah Kia Hai. Isliye Fazil E Barelvi Ka Zahir Surat Ki Ibarat Lana Aur Bhi Barkat Ke Bagair Bahar Haal Galat Hai."

Aqwal Awalan Aapka Yeh Za'am Ke Fazil E Barelvi Ka Zahir Surat Ki Ibarat Lana Behar Haal Galat Hai" Apne Muh Ap Qabul Kar Chuke Hai Ke Yeh Tarjumha Galat Nahi Hai. Han Apni Liyaqat Ilmi Se Ese Darmiyan Bata Rahe Hai To Aap Ko Yun Kahna Chaiye Tha Ke Yeh Tarjumah Na Galat Hai Na Sahi Hai Balke Darmiyan Hai. Yahi Se Aapke Aitraz Ki Haqiqat Zahir Ke Khud Hi Kuch Kahte Hai Aur Khud Hi Use Jhutla Dete Hai. Sanyan Janab Ka Tarajum Ko Tarjumah E Razwiyah Ke Galat Hone Par Dalil Banana Sahi Nahi Yun Kahte Ke Tarjumah Ke Tarjumah E Razwiyah In Do Mash'hur Tarazim Ke Khilaaf Hai To Ek Bat Bhi Hoti,Magar Sahab Bahadur Har Gair Mash'hur Ka Galat Hona Zaroori Nahi. Hum Sawai Se Is Ki Mishal De Chuke. . Tarjumah Razwiyah Ke Galat Hone Ki Dusri Wajh Yeh Bayan Ki Hai Ke Tarjumah Me Zaid Alfaaz Bada Diye Aur Isi Ki Dalil Ayat Karima Ke Mufrdaat Wajh Yeh Bayan Ki Hai Ke Tarjumah Zaid Alfaaz Bad Diye Isi Dalil Karima Ke Mufrdat Mani Bayan Kar Di Hai.
Subhan Allah Aap Arbi Bhi Padane Lage. Yeh Muh Aur Masur Ki Dal Phir Is Arbi Padaane Me Kisi Sarih Galti

Ki کم Ke Mani Tum. Ji Agarکم Ke Mana Tum Hai To (Tumhare)Kis Ka Tarjumah Hai. Yahi Se Zahir Ke Janaab Ko Mamuli Arbi Bhi Nahi Ati Ke Samj Lete Ke کم Yaha Mahal Jar Me Muzafa Illahi Hai To Is Ka Tarumah Tumahre Hua Na Ke Tum.

Aqaul W Ballah Al Taufiq
Hum Taslim Nahi Karte Ke Zahir Surat Bashri, Kalam Par Zaid Hai Isliye Ke Yeh Zahir Ke (Main Tum Jaisa Bashar Ho" Me Tashbiah Hai Aur Tashbiyah Ke Arkaan Char Hai : Mashba-Mushbaba-Adaattashbiyah Aur Wajh Tashbiyah Ab Me Tum Jaisa Bahar Hu"

Me Bashirat Huzur Mushba Aur Logo Ki Bashirat Mushbaba Aur Jaisa Adaat Tashbiyah Hai. Rahi Wajh Tashbhiyah To Wo Lafz Me Maujud Nahi Balke Mahzuf Hai Aur Maujuf Haqiqat Me Lafz Hai Sharah Jami Me Hai . Aur Ma'juf Haqitan Lafz Hai. Mautraz Sahab Ab Bataye Ke Yeh Tarjumah Me Jaydati Hui. Ya Is Majuf Waj Tashbiyah Ka Izhar Hua Jo Jauz Wa Tashbiyah Hai Aur Jiske Bagair Kalam Sahi Nahi. Isi Muh Se Arbi Padaane Chale They, Phir Yeh Ke Ayat Karima Me . Khud Is Wajh Tashbiyah Ke Maujuf Hone Par Qarina Hai Jo Yeh Samja Raha Hai Ke Tashbiyah Zahir Bashriyat Me Hai Na Ke Batan Wa Ruh Me Magar Samjane Ka Qarina To Chaiye. Mautraz Sahab Ab Bataye Ke Jabke Wajh Tashbiyah Yaha Zarori Aur Is Par Khud Qarina Maujud To Shah Rafeh Ul Deen Shah Abdul Qadir Allayrehma Ke Tarjumah Me Aur

Turjumah Raziwyah Me Siway Is Khususiya Tke Ke Tarjuma Razwiyah Me Wajh Tashbiyah Sartan Mazkur Hai Aur Un Dono Me Nahi Kya Farq Hua ..

Yeh To Is Surat Par Tha Jab Bashriyat Huzur ﷺ Ko Mushbah Banaye Ab Aga Rkaho Ke Bashar Khud Ma'na Wajh Tashibiya Hai To Is Surat Me "Zahir Surat Bashri" Is Wajh Tashbiyah Ki Tafsir Hogi Ke Yaha Bashriyat Me Tashbiyah Mehaj Ba Aitbaar Zawahir Aur Airaz Bashri Ke Hai Na Ke Baaitbaar Kal Wuju Ke Balke Zahin Wa Tatain Par Roshan Ke Yeh Bashr Ke Wajh Tashbiyah Hone Ki Taraf Ishra Ke Sath Is Mana Ka Batar Latif Bayan Bhi Hai Isliye Ke Bashr Me Zahoor Malhuj Hai. Sharah Shifa Me Hai : . Yani Insaan Ko Bashr Is Ke Jald Ke Zahir Hone Ki Wajh Se Kahte Hai Isliye Ke Bashar Zahir Jald Hai To Use Jaydati Kahna Jaydati Hai. Koi Ma'qul Admi Hota To Imaam Ahmad Raza Ka Shukr Guzar Hota Ke Esa Tarjuma Farmaya Ke Jisne Shahadat Ka Izala Kar Dia Is Khususiyat Ko Samjta Ke Inka Tarjumah Hi Nahi Balke Mukhtsar Aur Jameh Tafsir Bhi Hai Jo Is Ke Dekhne Walo Ko Bardi Bardi Kitabo Me Deeda Rizi Ki Mushqat Se Bacha Lete Hai Magar Mautraz Se Iski Kya Ummid.

Dida Kaur Ko Kya Aaye Nazar Kya Dekhe

Ab Chalo Me Tumhara Ji Rakhne Ko Yeh Taslim Karlo Ke Tumhare Baqaul Tarjuma Me Zaid Alfaz Bada Diye Amgar Aey Aqalmand Har Zaydati Najaiz Nahi Hoti Hai Jis Par Koi Dalil Na Ho Aur Jis Par Sahat Kalam

Mauquf Ho Wo Haqiqat Me Zayadati Hi Nahi Che Jaik Najaiz Ho.

Aur Yaha Tum Jaise Zaydati Samje Ho Wo Zayadati Zaroori Hai Aur Khud Iski Zaroorat Iski Dalil Hai. Isliye Ke Allah Tabarak Wa Ta'la Huzur Se Farmata Hai . Yani Tum Farma Do Me Tum Jaisa Bashar Hu Aur Huzur Ki Azwaj Mutharat Se Famraya . Nabi Ki Bibiyon Tum Aurato Me Kisi Ki Tarah Nahi Ho Bala Koi Imaan Wala Kah Sakta Hai Ke Nabi To Hum Jaise Ho Aur Nisa Nabi Jinhe Sari Fazilat Wa Bartari Nisa Nabi Ho Kar Mili Wo Kisi Tarah Na Ho Aur Khud Huzur ﷺ Ne Farmaya Arbi Scan Main Tumhari Hait Par Nahi Arbi Scam Me Me Ksii Jaisa Nahi. Tum Me Kon Mujh Jaisa Hai.

To Kya Koi Yeh Kahega Ke Sarkar Ne Bashariyat Ka Inkar Farma Dia : Hargiz Nahi. To Phir Is Ta'aruz Ka Kya Tadarak Hoga Zahir Ke Yaha Tarjih Ki Tarf Rah Nahi To Lamahala Tatbiq Zaroori Aur Wo Isi Tarah Hogi Ke Mishliyat Ka Iqrar Baaitbar Zahir Jismiyat Wa Airaz Ke Ho Aur Masliyat Ka Inkaar Baaitbar Batin Wa Ruh Mohammadi Ke Ho. Dur Kyon Jao Isi Ayat Ko Lekar Jise Tum Log Bashar Kahne Ki Dalil Banaye Ho Kud Isme Is Par Dalil Maujud Hai. Hum Se Suno . Ke Mutsal Hi Famraya Gaya. .

Meri Tarah Wahi Ati Hai Ke Tumhara Mabood Ek Hai. Yeh Irshad Khud Farq Ki Roshan Dalil Hai. Aur Is Wajh Se Tatbiq Ki Taraf Rah Numa Hai Jo Imaam Ahmad Raza Ne "Zahir Surat Bashri" Farma Ke Ifada Farmai Isliye Ke Par Zahir Ke Wahi Esa Batni Amar Hai Ke Iski

Khabar Mawshama Ko To Kya Hoti Sahaba E Kiram Ne Bhi Iske Nuzul Ko Na Dekha Balke Manzil Dani Me Jo Wahi Hui Us Se To Khid Wahi Lane Wale Jibrail Amin Bhi Bekhabar Hai :

To Allah Ne Apne Bande Mohammad ﷺ Ki Taraf Wahi Ki Jo Wahi Ki. Ayat Karima Me Abda Se Muraad Huzur ﷺ Hai Aur Awha Ki Zamir Ism Jalalat Ki Taraf Rajeh Hai. . To Jab Wahi Esa Batni Amar Hai To Lamahla Is Batin Ke Liye Isi Jaisa Batin Sarkar Ke Liye Zaroori Jo Tamaam Bashar Ke Butan Se Ala Ho Aur Jab Wo Batin Sarkar Ke Liye Sabit To Huzur ﷺ Ka Apne Is Batin Wa Ruh Ke Aitbar Se Bashar Se Juda Hona Zaroori Amar Huwa Aur Tashbiya Mehaj Ba'aitbar Zahir Ke Rah Gayi Isi Ko Huzur ﷺ Ne Famraya .

Yani Aey Abubakar Meri Haqiqat Ko Siwa E Mere Rab Ke Kisi Ne Na Jana Aur Yahi Muraad Hai Huzur ﷺ Ke Is Farmaan Se Jo Irshad Hua Ke .

Allah Ke Sath Mera Ek Wo Waqt Hai Jisme Na Kisi Muqrab Farishtein Ki Gunjaish Na Kisi Nabi Mursal Ki Majaal. Is Par Sharh Shifa Me Mula Ali Qari Allayrehma Ka Farman Wajib Ul Za'an Sunane Ke Qabil Hai

"Yani Tahqeek Yeh Hai Ke Murad Nabi Mursal Se Huzur ﷺ Ki Zaat Kamla Hai Isliye Ke Huzur Muqaam Jamh Ajmah Me Apni Zaat Wa Maqamat Se Fana Ho Kar Allah Ki Zat Sifaat Ke Mushahida Me Mushgaraq Ho Jate Hai.

Allama Ali Qari Ke Is Irshad Se Malum Hua Ke Sarkar Abad Qarar Allay Afzal Ul Salaat Wa Akmal Ul Islam Ke Liye Ek Esa Maqaam Bhi Hai Jaha Khud Unhi Bashriyat Hazir Nahi Hoti Bhala Jis Ka Batin Esa Arfah Wa Ala Ho Usme Siwa E Mushabaht Zahiri Ke Aur Kya Mutsur Ho. Isiliye Ulma E Kiram Ne Mushabihat Sirf Huzur ﷺ Ke Zahir Me Rakhi Wo Bhi Baye Ma'na Ke Huzur Par Baz Airaz Wa Amraz Bashri Tari Hote Hai Na Ke Hasan Wa Surat Me Ke Wo To Sab Se Ala Hai Aur Jis Tarah In Ka Batin Sab Se Arfa Hai Isi Tarah Tamaam Ambiyah Ke Batwan Tamam Bashar Se Ala Hai, Shifa Me Hai .

"Yani Ambiyah Ke Tawahir Aur Unke Ajsam Wa Ausaf Bashri Se Mutsaf Hai Un Par Wo Tari Hota Hai Jo Bashar Par Tari Hota Hai Yani Airaz Wa Amraz Wa Maut Aur Insani Ahwal Aur Un Ki Arwa Wa Batin Un Ausaf Se Mutsaf Hai Jo Bashar Ke Ausaaf Se Ala Hai Aur Sifaat Malaika Ke Mushaba Hai Tagir Wa Afaat Se Mehfuz Hai Ke Unhe Ajaz Bashriyat Aur Zaif Insaniyat Nahi Lahaq Hota"

Nasim Ul Riyaz Sharah Shifa Me Hai

"Yani Ambiyah E Kiram Apne Zahir Wa Ajsam Ki Jahat Se Bashar Ke Sath Kiye Gaye Yani Zahir Surat Bashri Me Bashar Ke Mushaba Hue Aur Apni Arwah Wa Bawatan Se Malaika Ke Sath Rakhe Gaye Yani Unki Sifaat Se Mutsaf Hue Aur Yeh Is Amar Ki Dalil Hai Ke

Huzur ﷺ Ka Zahir Bashri Hia Aur Batin Malkuti Hai. Isiliue Ulma Ne Kaha Ke Huzur ﷺ Ki Nind Naqiz E Wuju Nahi Aur Aap Par Dusro Ko Qayaas Nahi Kia Ja Sakta Jaisa Ke Kisi Ko Waham Hua. Aur Nind Se Huzur Ka Wuju Farmana Istjabih Amar Hai Ya Ummat Ki Talim Ke Liye Hai Ya Kisi Ese Amar Ka Aariz Hona Hai Jo Wuju Ka Mutqazi Hai Isliye Ke Huzur ﷺ Zahir Me Bashri Hai Batin Me Malkuti Hai Aur Aap Bashri Ahwal Se Usi Waqt Mutsaf Hote Hai Jab Allah Ta'la Unhe Hukm Deta Hai Take Ummat Unki Rait Pakde Aur Un Khasaal Hamida Se Mushraf Ho Jo Allah Ne Huzur Ke Liye Pasnad Farmaye To Huzur Ko Bashar Me Shumar Karna Esa Hai Jaisa Ke Yaqut Ko Pathar Me Ginana".

Nazrin Kiram Dekhe Ke In Ibarato Se Kaisa Roshan Tashbiyah Mehaj Zahir Ke Aitbaar Se Ho Sakti Hai Aur Batin Ke Aitbaar Se Nahi Ho Sakti. Mu'atraz Bahardar Yeh Sunte Chale Ke Imaam Ahmad Raza Ka Wo Tarjuma Jise Inhone Urdu Ke Tarjumo Ki Bina Par Galat Bataya Tha Wo Ulma Ke Nazdik Na Sirf Yeh Ke Sahi Hai Balke Esa Mash'hur Hai Ke Mohtaaj E Bayan Nahi To Wo Jo Hum Ne Kaha Tha Ke Har Gair Mash'hur Galat Nahi Hota Mehaj Tanzil Tha Aur Urdu Ke Tarjumo Ki Hi Had Tak Niz Un Irshadat Ke Paish E Nazar Tarjuma Razwiyah Ko Digar Tarazim Par Fauqiyat Zahir Jaisa Ke Hum Pehle Bayan Kar Aaye To

Iske Muqaabil Digar Tarajim Ko Lana Jahal Hai. Wala Huwal Walla Quwat.

"Mautraz Me Himat Hai To Ab In Ulma Ko Ilzaam De Jo Sarkaar Imaam Ahmad Raza Ko Diye. Koi Baid Nahi Ke Unhe Bhi Kahne Ki Juraat Kar Bhago. Magar Pehle Apno Ki To Khabar Lo. Suno Yeh Shah Abdul Aziz Sahab Allayrehma Kya Farma Rahe Hai. . Ke Tahat Tafsir Aizi Me Farmate Hai

"Yani Har Aainda Halat Tere Liye Muamla Guzishta Se Behtar Hogi Yaha Tak Ke Teri Bashriyat Ka Asalan Wajud Na Rahe Aur Humesha Ke Liye Tere Uper Noor E Haq Ka Galba Ho.
Mautraz Sahab Yeh To Boht Unchi Hogayi.

Aapne To Imaam Ahmad Raza Ko Mehaj Itni Si Baat Par Ke Unhone "Zahir Surat Bashri" Farma Dia To Yeh Ilzaam De Dia Ke Mazallah Sarkar Abd Qaraar Alay Taitul Wl Sana Imaam Ahmad Raza Ke Nazdik Khuda Hai. Chunache Aap Likhe Hai.

"Dusre Zahir Surat Bashri Me To Pyare Paigambar Dusre Insano Ki Manid Insan Hai Haqiqat Me Kya Hai Yeh Nahi Batlaya Agar Insan Ke Elawa Farishta Ya Koi Dusra Makhluq Mana Jaye To Tauheen Hoti Hai. Kyon Ke Insaan Tamam Makhluqat Se Darja Me Buland Hai Isliye Siwaye Is Ke Aur Kya Kaha Ja Sakta Hai Ke Huzur Akram ﷺ Zahir Me Bashar Hai Haqiqat Me Khuda Hai."

Saawan Ke Andhe Ko Hara Hi Nazar Ata Hai. Kafir Sab Ko Kafir Hi Samjata Hai. Magar Shah Sahab To Muatraz Ke Taur Par Bashriayt Huzur Hi Se Munkar Ho Gaye. Ab Unhe Bhi Yahi Ilzam De Warna Unke Bachao Ki Kya Tadbir Hai Bataye ?

Yun Nazar Daurde Na Barchi Taan Kar
Apna Begana Na Zara Pehchan Kar

Abhi Kaleja Thanda Na Hua Ho To Aur Sune. Yeh **Molvi Zulfqar Ali Deobandi** Ki Qaseedah Ki Shahra Atra Ul Noor Me Raqam Taraaz Hai :

(Sarkar Risalat Ma'ab ﷺ Is Aib Se Pak Hai Ke Unki Khushbu Me Balzat Aur Koi Unka Sharik Ho Balke Tamaam Khubuyon Ke Aap Mustqal Malik Hai Auro Me Jo Khubiyah Hai Aapki Khubiyon Ka Zal Hai Kyon Ke Aap Hi Se Mustfaad Hai."

Mautraz Sahab Yeh To Tumhe Aur Kadwi Lagni Chaiye Ke Isme To Sire Se Tashbiyah Hi Ki Nafi Hai Magar Deobandi Ki Sharm Rakhne Ko Kuch Fatwa Sadir Na Karoge Yahi Zulfiqaar Ali Is Kitaab Ke Akhir Me Apne Qaseedah Natiyah Me Kahte Hai

Huzur ﷺ Ke Mishal Wujud Me Koi Karim Nahi.)
Zahir Hai Ke Karam Ek Batini Wafs Hai Jis Me Huzur Ke Mishl Ki Nafi Ki Hai. Lillah Insaaf. Jab Huzur Ke Wafs Batini Me Koi Apka Mishal Nahi To Ab Musliyat Siwaye Zahir Ke Ka Hai Main Rah Gayi Kyon Mautraz

Bahadur Ab Kya Yahi Tharai Hai Ke Hum Kahi Tum Na Kaho.
Wala Huwal Walaquwat

Aagey Milaad Gohar Ke Asha'ar Naqal Karne Ke Bad Tahrir Karte Hai Ke :

"In Shairo Me Rasoolallah ﷺ Ko Khuda Ka Awtaar Zahir Kia Gaya Hai Agar Imaam Ahmad Raza Isko Taslim Nahi Karte To Unhone Tarjuma Me "Zahir Surat" Ki Qaid Zaroori Jis Par Sahat Kalam Mauquf Aur Isi Se Ayat Wa Ahadees Ke Darmiyaan Tatbiq Hasil Aur Apne Mufid Matlab Ibaraat Khususan Shah Sahab Allayrehma Ka Farmaan Wajib Al Aza'aan Aur Akhir Me Dawa Ul Faqaar Ali Deobandi Ki Ibaarat Paish Ki. Kisi Ke Khilaaf Shuru Shair Se Imaam Ahmad Raza Par Kya Ilzaam. Na Is "Zahir Surat" Se Is Shair Ko Taslim Karna Lazim Aur Agar Muatraz Ke Nazdik Yahi Hai Ke Zahir Surat" Ki Qaid Se Mazkura Ash'ar Ka Taslim Karna Lazim Hai To Shah Sahab Allayrehma Aur Us Deobandi Se Bhi Puche Ke Aey Shah Sahab Agar Tum Unko Taslim Nahi Karte To Tumne Kyon Kaha Ke "Teri Bashirat Ka Puche Ke Aey Shah Sahab Agar Tum Unko Taslim Nahi Karte To Tumne Kyon Kaha Ke "Teri Bashirat Ka Asalan Wajud Na Rahe Aur Aey Deobandi Sahab Tumne Huzur Ke Mishl Ki Nafi Kyon Ki. Mutraz Bahadur Phir Bhe Dekhe Tir Chala Gaye.
Tambiyah :- Milaad Gohar Se Mautraz Ne Yeh Shair Ne Yeh Shair Bhi Naqal Kia :

Adab Se Zuba Tham Kar Rah Gaya Main
Habib E Khuda Ko Khuda Kahte Kahte

In Shair Me Koi Harj Nhi Is Se Mautraz Ka Dawa Sabit Nahi Hota To Use Zikr Karna Turfa Jahalat Hai. Niz Is Shair Ko Bhi Mautraz Ne Jaye Aitraz Me Rakha Jo Yeh Hai :

Nida Thi Ke Sarkat Tashrif Lao
Do Alam Ke Mukhtaar Tashrif Lao

Yeh Shair Humare Nazdik Sahi Hai Is Me Koi Harz Nahi. Wahabiya Na Mane To Humare Bale Se Jahanum Me Jaye :
Phir Likhte Hai

"Agar Koi Sahab Kah De Ke "Zahir Surat" Isliye Badaya Gaya Hai Take Koi Dhoka Na Khaye Jaye Ke Paigambar ﷺ Khuda Ki Panah Bilkul Dusre Insaan Ki Manid Kamalat Se Khali Hai Yeh Kahna Jahalat Hai Kyon Ke Jin Ka Quraan Majid Par Imaan Hai Wo Aap Ke Fazail Par Bhi Imaan Rakhte Hai Aur Jinka Imaan Nahi Unkeliye Yeh Wazahat Bekar Hai."

Aqaul Awalan Hargiz Bekar Nahi Isliye Ke Imaan Walo Me Zairk Wa Nadaan Sabhi Hai Aur Nadaan Ke Liye Yeh Wazahat Zaroori Agar Che Zairak Ke Liye Zaroori Nahi Aur Be Imaan Ke Liye Qaid Is Ke Muh Me Lagam Lagane Ke Liye Hai.
Sanyan Muatraz Ne Khud Hi Saaf Kah Dia Ke Quran Majid Par Imaan Rakhne Wale Wahi Hai Jin Ka Fazail

Huzur Par Imaan Hai. Muatraz Bahardur Ismail Dehlvi To Sab Bando Ke Barde Ya Jhote Ajza O Nadani Me Barbar Kah Chuke Aur Yeh Kah Kar Fazail Nabi Se Mukr Chuke Aur Tum Khud Qabul Kar Chuke Ke Jis Ka Quraan Majid Par Imaan Hai Alkh To Bolo Tum Aur Tumahra Imaan Be Imaan Hue Ke Nahi Phir Kis Muh Se Kahte Ho Ke Jin Ka Quran Majid Par Imaan Hai
Wala Huwala Walaquwat

Aagey Kahte Hai
"Sawal Hota Hai Ke Agar Tarjumah Me Sirf Bashr Le Ate To Harj Kya Tha Iska Jawaab Yeh Hai Ke Rasoolallah ﷺ Ko Bashar Kahna Kafiro Ka Tariqa Batla Chuke Hai."

Aqwal : Ji Kafiro Ka Tariqa Nahi To Aapke Nazdik Momin Ka Tariqa Hoga. Zara Bataye Konsi Ayat Konsi Hadees Me Aya Hai Ke Musalmano Ne Sarkar Ko Apna Jaisa Bashar Kaha : .

Phir Likha :
"Rasool E Akram Ko Sifaat Khudawandi Ka Muzhar Aur Kainat Wa Jannat Dozakh Rizq Wagera Ka Malik Wa Qasim Bata Chuke Hai Aur Huzur Ko Apna Mijazi Rab Aur Apne Ko Unka Binda Kah Chuke Hai"

Qaula "Aur Rasool E Akram Ko Sifaat E Khudawandi Ka Mazhar" Allah Allah Baqalam Khud Tauheed Parsato Ko Huzur Ko Mazhar E Illahi Hone Par Bhi Aitraz Hai Jinki Shaan Yeh Hai A.

Jisne Mujhe Dekha Usne Apne Allah Ka Jalwa Dekha. Muatraz Bahadur Agar Bande Ka Mazhar Sifaat E Illahi Hona Na Jaiz Hai. To .. Allah Ke Khaliq Hamida Se Arasata Ho Jao Ka Kya Matlab Hoga Aur Mishkaat Ki Is Mash'hur Hadees Ka Kya Ma'ani Bayan Kijiyega Jis Me Warid Hua.

Yaani Banda Mujh Se Nawafil Ke Zariyeh Nazdiki Chahta Rahta Hai Yaah Tak Ke Main Use Chahta Ho To Jab Me Use Chahta Hun To Uska Kan Ho Jata Ho Jis Se Wo Sunta Haiaur Uski Aankh Ho Jata Ho Jis Se Wo Dekhta Hai Aur Hath Ho Jata Hu Jis Se Wo Kaam Karta Hai Aur Pao Ho Jata Hu Jis Se Wo Chalta Hai."

Allah Ke Kaan Aankh Hath Pair Naih To Phir Hadees Ka Kya Matlab Muatraz Sahab Bataye.
Muatraz Bahadur Jab Allah Ke Kaan Aankh Hath Pair Nahi To Siwaye Iske Kya Kahega Ke Banda Allah Ke Sifaat Samah Wa Basir Wa Qudrat Ka Mazhar Hota Hai. Acha Muatraz Bahadur Humari Na Mano To Apne Imaam Ki Suno. Wo Siraat E Mustqim Me Raqam Taraz Hai :
Lo Tum To Huzur ﷺ Ko Allah Ki Sifaat Ka Mazhar Kahne Par Mutraz Ho Aur Imam Ul Latafi Ne To Sari Makhluq Ko Mazhar E Sifaat Kah Dia. Humari Taid Hui. Wallah Ul Hamd.
Mutraz Bahadur Ab Imaam Ul Taiqa Ko Kya Kahte Hai Qaula : Aur Kainat Wa Jannat Wa Dozakh Rizq Wa Khair Ka Malik Wa Qasim Bata Chuke Hai"

Beshak Huzur ﷺ Malik Wa Qasim Hai. Unke Rab Ne Unhe Malik Banaya. .

Beshak Aey Mohammad ﷺ Humne Tumhe Khair Kashir Ata Farmai.

Rahi Yeh Baat Ke Imaam Ahmad Raza Apne Ko Huzur ﷺ Ka Banda Likh Chuke Hai To Yeh Beshak Shai Hai. Yaqinan Har Ahle Imaan Ke Liye Banda E Sarkar Madina Hona Fakhr Hai Magar Is Se Yeh Natija Nikalna Ke Khud Ko Unka Badan Kahna Maz'allah Unhe Khuda Kahna Hia Yeh Mutraz Aur Uski Jamat Ki Aqal Ke Shaya Hai Quraan Me Humare Gulamo Ko Humara Banda Farmaya Gaya ; .
"Yani Tum Jo Aurtein Be Shauhar Hai Unko Biya Do Aur Tumhare Bando Aur Bandiyon Kme Jo Layaq Hai Unka Nikah Kardo"
Mutraz Bahadur Yahi Ilzaam Khuda Ko Do La Huwal Wala Quwat
Aur Huzur ﷺ Farmate Hai
"Musalmaan Par Uske Badne Aur Uske Gode Par Zakat Nahi."
Yeh Hadees Sahi Bukhari Sahi Muslim Aur Baqi Sab Saha Me Hai Amir Ul Mominin Umar E Farooq E Azam Radiallahu Ta'la Anho Ne Majmuah Sahaba Me Sahaba E Kiram Radiallahu Ta'la Anho Ko Jamah Faramya Akr Elaniyah Bar Sar Mimbar Farmaya :
"Main Rasoolallah ﷺ Ke Sath Me Tha Main Huzur Ka Banda Tha Aur Huzur Ka Khidmatgar Tha."

Yeh Hadees Wahbiya Ke Imaam Ul Taiqa Ismail Dehlvi Ke Dada Aur Za'am Tariqat Me Par Dada Janab Shah Waliullah Sahab Mohdeesh E Dehlvi Ne Izala Ul Khafa Me Bahawala Abu Hanifa Kitab Ul Rizyaz Ul Nazrt Likhi Aur Us Se Sanad Li Aur Maqbul Rakhil. Manshnavi Sharif Me Qisa Kharidari Bilal Radiallahu Ta'la Anho Me Hai. Syedna Sidiq E Akbar Ne Huzur Purnoor ﷺ Se Kya Arz Ki

Allah Azwajjal Farmata Hai : .

"Aey Mehboob Tum Apni Ummat Se Yun Khitaab Farmao Ke Aey Mere Bando Jihonone Apni Jano Par Zulm Kia Allah Ta'la Ki Rehmat Se Na Ummid Na Ho. Beshak Allah Sab Gunaho Ko Bakhsh Deta Hai. Beshak Wahi Hai Bakhshne Wala Meharbaan.

Hazrat Molvi Ma

Anvi Quds Sira Mashnawi Sharif Me Farmate Hai :

Tarfa Yeh Ke Wahabiya Ke Hakim Ul Ummat Ashraf Ali Thanvi Hashiyam Sham'aim Imdadiyah Me Quran Karim Ka Yahi Matlab Hbone Ki Taid Kar Gaye Tamaam Jahan Rasoolallah ﷺ Ka Banda Hai.

Muatraz Bahadur Huzur ﷺ Aur Hazrat Umar E Farooq E Azam Aur Maulana Room Allayrehma Ko Bhi Kya Shirk Ka Ilzam Dege. Niz Shah Waliullah Sahab Ko Kya Kahege. Aur Apne Hakim Ul Ummat Thanvi Sahab Ke Liye Kya Kahege. Aur Sune Mehmood Hasan Deobandi, Rashid Ahmad Gangoi Ke Liye Kah Rahe Hai . Ubdai Sud Ka Un Ke Laqab Tha Yusuf Sani

Murshid Gangoi Yani Rashid Ahmad Gangoi Hi Ke Kale Gulaam Bi Yusuf Sani Hai. Unke Liye Hi Jawab Soch Rakhe. Age Muaraz Shahab Bahadur Muh Kholte Hai
"Aur Baz Mu'atqad To Khule Taur Par Bashirat Se Inkaar Kar Chuke Hai
Isi Giroh Ke Nawar Azla Badi Kahte Hai.
Shair
Tujhe Kah Sako Bashr Me Yeh Kaha Meri Haqiqat
Main Zamin Pe Mar Raha Ho Teri Arsh Tak Rasai
Boht Bade Hai Wo Log Jo Huzur Ki Bashirart Se Munkir Hai. Kharij Az Islam Hai Wo Humare Giro Me Se Nahi. Hum Ahle Sunnat Na Bashirat E Mustafa ﷺ Ke Munkir Aur Tumhari Tarah Na Unhe Esa Bashar Kahne Ke Qayl Jo Ajaz Wa Nadani Me Dusro Ke Barbar Ho. Humare Nazdik Dono Mardud Jo Unki Bashirart Ka Munkir Ho Wo Bhi Aur Jo Unhe Apne Jaisa Kahe Wo Bhi. Lekin Muatraz Bahdaur Ap Ne Dawa Par Bataur E Sanad Jo Shair Paish Kia Hai Iske Bare Me Sirf Itna Kahna Hai Ke Agar Yeh Inkaar Bashirat Hai To Shah Sahab Qibla Allay Rehman Ka Yeh Farmana Ke Teri Bashirat Ka Asalan Wajud Na Rahe Ba Darja Ula Inkar Hoga. Halachami Gowid Ulma E Millat Deobandiyah Aage Phir Janab Ne Mahir Ul Qadri Ke Do Shair Naqal Kiye Hai.
Jo Darj E Zail Hai
Mohammad Musatada Ki Shana Rifa'at Aur Hi Kuch Hai
Bazahir To Bashar Hai Aur Haqiqat Aur Hi Kuch Hai.
Parda Mim Hat Gya Wasl Habib Ho Gaya

Nor Se Noor Jala Sal Ala Mohammad

Pehla Shair Humare Nazdik Bilkul Durusat Hai Aur Aqwal Ulma Ka Jawab Bhi Guzre Ain Mufaad Hai. Han Dusra Ash"ar Albata Abham Se Khaali Nahi Zaroor Khilaaf E Ahtiyat Hai Jis Se Bachana Zaroori.

"In Logo Ne Zaati Wa Atai Ki Mantiq Ke Dariyeh Rasoolallah ﷺ Ko Sifaat E Khudandi Ke Darja Tak Pohcha Dia Hai"

Mutraz Bahadur Shuru Se Akhir Tak Yahi Ilzaam Tarah Tarah Se Dauhrahe Jaa Rahe Hai Ke Mazallah Rasoolallah ﷺ Hum Logo Ke Nazdik Khuda Hai Aur Har Martaba Nakaam Hue Aur Wo Ilzaam Khud Apno Ke Sar Laad Chuke Hai. Ab Ke Nai Surat Me Yeh Ilzam Dia Hai Aur Is Maratba Bhi Aqal Ko Hath Se Dia Hai. Sahab Bahadur Allah Ki Koi Sifat Atai Nahi Ke Kisi Ki Den Ho Uski Har Sifat Zaati Hai To Atai Ko Bhi Allah Ki Sifat Kahna Yeh Wo Shirk Hai Jis Se Tum Apne Za'am Me Bhage They Yeh Dekho Tumhare Sar Par Aa Rha Kyon Ke Jab Allah Ki Sifat Bhi Atai Thhehri Aur Atai Gair Ki Den Hota Hai To Lazim Hua Ke Allah Se Uper Bhi Koi Ho Jisne Use Sifaat Bakhshi . Aain Shirk Aur Qateh Tauheed Hai. "Khud Ap Apne Daam Me Siyad Aa Gaya" Wala Huwal Wala Quwat.

Zaati Aur Atai Ki Taqsim To Beshak Sahi Hai Aur Uska Aitrbaar Ajla Ulma Ne Kia Hai Balke Khud Muatraz Sahab Bahadur Se Hum Qabulwa Dege Ke Yeh Taqsim Sahi Hai In Sha Allah Karim Nazrin Kiram Intzaar Kare.

"اخ " Ke Tarjume Par Aitraazz

Muatraz Bahadur Ki Aabla Farebi

Ab Muatraz Bahadur Aya Karima/. Ka Tarjumah Razwiyah Jo Yeh Hai (Nau Ki Qaum Ne Paimbaro Ko Jhutlaya Jabke Un Se Unke Hum Qaum Nuh Ne Kaha Kya Tum Darte Nahi") Likh Kar Yun Muh Kholte Hia : " اخ Ka Tarjuma Karne Walo Ne Likha : Aqwal Shayd Muataraz Bechare Ki Nazar Urdu Ke Tarjmo Ki Had Tak Hai Jin Me " اخ " Ka Tarjumah

Bhai Kar Dia Gaya Hai.Unhe Kya Khabar Ke "اخ " Aur Ma'ani Ke Liye Bhi Ata Hai. Mashlan Sidiq ,Dost Aur Sahab Ke Ma'ani Me Bhi Ata Hai. . :

"Yani Ilm Wala Humesha Zinda Rahta Hai Apni Maut Ke Bad " Kyon Muatraz Sahab " اخ " Ka Tarjumah " اخت "Ka Itlaq Is Shaye Ke Shay Digar Ke Sath Kisi Amar Me Musharkat Ki Wajh Se Bhi Karte Hai. Ilmi Kitabo Me Is Qism Ke Itlaq Bakshar Hai. Arbi Scan Aur Is Qabil Se Arab Ke Muawra Hai Ke Wo Arbi Ko . Kahte Hai Jiska Ba Muhawara Tarjuma Arbo Ka Hum Qaum Hi Hia Yaha Lazi Nahi Ke Arbi Scan Tamaam Arab Ka Bhai Ho. Malum Hua Ke Har Jagah " اخ "Ka Tarjumah Bhia Nahi Hota Magar Humare Pansaari Ke Pass Siwa E Haldi Ki Ek Girah Ke Aur Hai Hi Kya. Wo Haldi Ki Girah Yeh Hai "اخ " Ka Tarjumah Bhai Hai Magar Unhe Kon Samjaye Ke . Yaha Bhai Ke Ma'ani Me Nahi. Isliye Ke Yeh Amar Har Shakhs Par Zahir Hai Ke Hazrat Nau Apni Qaum Me Har Shakhs Ke Bhai Na They Aur Yaha Ayat Karima Me . Farmaya Gaya Jo Ba'mani Bhai

Tamaam Qaum Ki Nisbat Sahi Nahi . Ka " اخ " Aur Uski Nazir Thhera Aur Uske Lafz Se . Unka Ek Muraad Aam Azi Ke Qaum Me Wo Fard Kisi Ka Nasbi Bhai Ho Ya Na Ho. Magar Mautraz Bahadur Khamkha Nau Allaysallam Ko Sabka Bhia Banane Par Tule Hue Hai. Akhir Unke Imaam Ul Taiqa Ke Daram Par Bade Bhai Jo Thhehre. Muatraz Sahab Meri Na Mane. Apne Mublig Ilm E Baizawi Ki To Mane. Is Baizawi Me . Ke Tahat Hai :

"Yani . Se Murad Un Me Ek Hai Jaise Arab Kahte Hai Aey Baradar Arab Apne Me Se Ek Liye".

Muataraz Bahadur Nasus Ka Apne Haqiiqi Ma'ani Par Chordhna Wajib Hai. . Taham Allama Bezawi Yeh Kya Kah Rahe Hai Ke Muraad Is Se Unme Ka Ek Hai Akhir Yeh Kahne Ki Kya Zaroorat Darpaish Hui. Yahi Na Ke Yaha " اخ " Ba'amni Bhai Ki Nisbat Sahi Nahi Muatraz Bahadur Apna Aitraz Qazi Baizawi Allarehma Par Bhi Jardh Dijiye Ke "اخ " Ka Ma'ani To Bhai Hai Apne Yeh Kya Kah Dia Ke . Ab Muatraz Sahab Aage Likhte Hai :

"Magar Barelviyon Ke Mujdid Paigambaro Ko Bhai Kahna Tauheen Qaraar De Chuke Hai" 1

Beshak Paigambaor Ko Bhai Kahna Tauheen Hai. Yeh Baat Har Zauq E Imaani Wala Janta Hai Samjta Hai. Imaam Ahmad Arza Koi Apne Dil Se Gardh Kar Nahi Farmate Hai. Jo Kuch Farmaa Rahe Hai Unse Pehle In Ke Paish Ru Ulma Wahi Farma Chuke Hai. Is Masla Me

Bhi Unke Salf Maujud Hia Suno Yeh Allama Tahir Fatni Majmuah Bahar Anwar Me Farma Rahe Hai : .
"Yani Allah Ko Pujo Aur Apne Bhai Ki Tazmim Karo Huzur ﷺ Ne Khud Ko To Az'an Murad Lia Yani Iski Tazim Karo Jo Bashirat Me Tum Jaisa Hai Isliyeke Allah Ne Is Ko Wahi Se Azmat Bakhshi Hai.
Dekho Kaisa Saf Bayan Hai Ke Huzur Ne To Azana Khud Ko Bhai Farmaya Aur Har Imaan Wala Janta Hai Ke Aqa Apne Liye Jo Chahe Tawajah Ke Bataur Farmaye. Gulaam Ko Isme Dakhal Karne Ki Kya Majaal Arbi Scan Madarij Ul Nabuwat Me Farmaya : Tarjumah "Yaha Adab Ka Ek Usool Hai Jise Baz Asfiyah E Ahl Tahqeek Ne Zikr Farmaya Hai Wo Yeh Hai Ke Agar Janaab Rabubiyat Se Nabi Ki Shaan Me Koi Khitaab Ya Ataab Ya Satut Wa Saltnat Wa Istgana Wa Ta'la Ka Izhar Ho Ya Janib Nabuwat Se Abadiyat Wa Inkasar Wa Mashikni Wa Iftqaar Ka Muzahira Ho To Hume Na Chaiye Ke Is Me Dakhal Kare Aur Ishraak Dhundhe Balke Had Adab Par Dam Bakhud Thhere. Aqa Ko Pechanta Hai Ke Banda Se Jo Chahe Kahe Aur Jo Chahe Kare Aur Ist'alad Istaliyah Farmaye. Aur Banda Bhi Aqa Ke Huzur Farotani Wa Banddgi Karta Hai Dusre Ki Kya Mazal Ke Is Maqaam Me Dakhil Kare Aur Had E Adab Se Bahar Jaye Aur Yeh Maqaam Boht Se Zaif Ul Aqal Aur Jahilo Ki Lagjish Aur Unke Zarar Ka Sabab Hai Aur Allah Hi Se Hifazat Wa A'anat Hai."
Muatraz Bahadur Yeh Lijiye Humne Allama Tahir Fatni Ki Majumah Bahar Ul Anwar Se Dikha Dia Ke Huzur ﷺ

Ka Khud Ko Sahaba Ka Bhi Kahna To Wajeh Tha Aur Madarij Ul Nabuwat Se Sabit Kia Ke Ambiyah Jo Kuch To Az'an Farmaye Usme Hume Dakhal Nahi. Bahmad E Ta'la Hadees Se Apke Istdalaal Ki Rah Mashdud Hui. Ab Muatraz Bahadur Sahab Ki Mautbar Kitaab Se Allama Tahir Fatni Ke Khilaaf Ek Ibaarat Hi Lakar Dikha De Aur Agar Na La Sake To Apna Ajazmaan Kar Is Masla Ka Imjai Hona Taslim Kare Aur Yeh Batate Chale Ke Khariq Ijma Ka Kya Hukm Hai ? Ab Sabqa Ibaarat Ke Mutsal Hi Likhte Hai :

"Isliye Quraan Majid Me اخ Ka Tarjumah Hum Qaum Kya Hai Jo Mahaj Jahilo Aur Kam Ilmo Ko Dena Hai Warna Har Sahib E Ilm Janta Hai Ke Agar Paigambar Ko Bhai Kahna Tauheen Hai To Hum Qaum Yani Apni Qaum Batlana Bhi Tauheen Hona Chaiye"

Hum Ne Sabit Kia Ke Nabi Ko Bhai Sirf Imaam Ahmad Raza Hi Ke Nazdik Nahi. Balke Mautqadmin Ke Nazdik Bhi Tauheen Hai. Ab Qazi Bezawi Jinhone Akhudam Se Hum Qaum Murad Lia Hai Aur Un Ulma Par Jinhone Bezawi Ke Qaul Ko Muqrar Kia Yahi Aitraz Jade Aur Unhe Bhi Dhoka Bazi Ka Ilzam Dijiye. Nahi Balke Khuda Se Bhi Kahe Ke Usne Nabi Ko Kafiro Ka Hum Qaum Bata Kar Nabi Ki Tauheen Kyon Ki. Wala Huwal Walaquwat

Muatraz Bahadur Ko Abhi Yahi Tamiz Nahi Ke Baz Baat Khud Taheeen Hoti Hai Aur Uska Itlaq Jaiz Nahi Hota Aur Paigambaro Ko Bhia Kahna Esa Hi Hai Ke Iska Itlaaq Hi Nabi Par Jaiz Nahi Jaisa Ke Majmuah

Bahar Ul Anwar Se Mustfad Ho Aur Bazi Bat Khud Tauheen Nahi Hoti Balke Agar Muatraz Tauheen Me Kahi Jaye To Tauheen Hoti Hai Aur Yaha Akhuham Jis Se Qata'an Hum Qaum Murad Hai Jaisa Ke Humne Sabit Kia Hai Aur Qazi Bezawi Ke Shahadat Is Par Di Muaraz Tauheen Me Nahi Kaha Gaya Balke Us Se Kafiro Par Hi Ta'an Maqsud Hai Ke Unhone Apne Hi Qaum Ke Ek Jane Pehchane Hue Ki Allah Ne Rasool Bana Kar Bheja Takzib Ki. Muatraz Bahadur Ki Yeh Abla Farebi Deedni Hai Ke Unhone Esi Baat Ko Jo Tauhen Nahi Hai Apni Bat Banane Ke Liye Use Bhi Tauheen Bana Lia. Wala Huwal Wala Quwat.

"ذنب "Ke Tarjume Par Aitraaz

Muatraz Bahadur Ab Surah Fatah Ki Ayat Karima .
Tarjumah E Razwiah Jo Yeh Hai (Beshak Humne Tumhare Liye Roshan Fatah Farma Di Take Allah Tumhare Sabab Se Gunah Bakhshe Tumhare Aglo Ke Aur Tumhare Pichhlo Ke Aur Apni Naimatein Tum Par Tamaam Kar Dey) . Likh Kar Yun Muh Kholte Hai :
"Is Tarjume Me Laam Ko Sabiyah Maan Kar Tumhare Sab Se Kahna Durusat Ho Sakta Hai Amgar . Me Gunah Bakhshe Tumhare Aglo Ke Aur Tumhare Pichlo Ke" Alfaaz Ka Tarjumah Nahi Hai Aur Mahfum Bhi Nahi Ho Sakta.
Ji Han Alfaaz Itne Hi Hai Jitne Apko Samje Aur Mahfum Wahi Hai Jo Aapki Samj Dani Me Sama Jaye Aur Jo Isme Na Aye Wo Mafhum Ho Hi Nahi Sakta. Muatraz Bahadur Imaam Ahmad Raza Ki Dushamni Salf Ki

Dushmani Hai. Wo Jo Kuch Farmate Hai Wo Salf Ka Irshad Hota Hai. Allama Habtullah Ibne Salima" Alnaskh Wal Mansukh " Me Farmate Hai : .

Yaani Mufsirin E Kirama Ka Aya E Karima . Ke Mana Me Ikhtlaf Hai.

Ek Jamaat Ne Kaha Ke Risalat Se Pehle Aur Uske Bad Ke Khilaf E Aula Amoor Muraad Hai. Aur Dusro Ne Kaha Ke Khuda Apke Aglo Ke Pichhlo Ke Gunah Bakhs De. Isliye Ke Ap Ke Sabab Adam Allaysalam Kki Tauba Qabul Hui. Aur Ap Apni Ummat Ke Safih Hai To Allah Is Fazilat Se Aap Par Ahsaan Farma Raha Hai Aur Dusro Ne Kaha Ke Aap Ke Baap Ibrahim Aur Unke Bad Ke Nabiyon Ke Khilaaf Aula Umur Bakhde. Isliye Ke Huzur Ke Tufail Unki Tauba Qabul Hui. "Shifa Wa Sharah Shifa Me Mula Ali Qari Me Hai :

Tarjumah :

"Yani Kaha Gaya Ke Muraad Is Se Khitaab Huzur ﷺ Ki Ummat Ko Hai Is Buniyad Par Ke Muzaaf Makhzuf Hai Aur Kuchne Kaha Ke Murad Is Se Adam Allaysallam Ki Saqiba Lagjish Hai Aur Apki Ummat Ke Gunah Hai Is Buniyad Par Ke Izafat Adna Munsabat Ki Wajh Se Hai. . Hia (Yani Tumhare Sabab Se) Is Qaul Ki Hikayat Fiqah Imamma Abul Lays Samar Qandi Jo Akabir Hanfiyah Me Hai Aur Imaam Abdul Rehman Salmi Sufi Sahab Tabqaat E Sufiyah Aur Taswuf Me Tafsir Ke Maulif Ne Ibne Ata Se Ki. Imaam Makki Ne Farmaya Ke Yaha Jo Khitaab Nabi Allaysalam Se Hai Wo Dar Haqiqat Nabi

ﷺ Ki Ummat Se Hai Izafat Me Adna Munasabat Ki Wajh Se Ya Mazaaf Ki Mafuz Hone Ki Wajh Se."
Muatraz Bahadur Sahab Yeh Dekhe Allama Qazi Ayaz Rehmatullah Alay Samarqandi Salmi Ib Atta Aur Mai Se Kya Naqal Farmate Hai. Aur Yeh Ulma Mazkurin Kis Tarah Use Wajah Quran Me Se Ek Wajh Bata Rahe Hai. Aur Allama Qazi Ayaz Aur Mula Ali Qari Digar Wajh Ki Tarha Kyon Kar Is Wajh Ko Bhi Muqrar Rakh Rahe Hai. Aur Apne Is Sanih Jamil Se Bata Rahe Hai Ke Quraan Apni Jamih Wajuh Pe Hujjat Hai. ..
Mutraz Sahab Bahadur Ab To Khul Gaya Ke Jaise Apne Yeh Kah Kar Rad Kar Dia Tha Ke Alfaaz Ka Tarjumah Bhi Nahi Ho Sakta Wo Wajuh Quran Me Se Ek Wajh Hai Jise Ese Jalil Ul Qadr Ulmane Afada Farmaya. Muatraz Bahadur Ab Kahe Yeh Aitraaz Imaam Ahmad Rza Par Nahi Ulma Par Nahi Balk E Khud Quran Par Ho Gaya. Wala Huwal Wala Quwat.
Aur Aap Ki Quraan Fahmi Aur Pairwi Salf Ka Bhar Khul Gaya. Magar Yeh K
Badnaam Agar Hoge To Kya Naam Na Hoga.
Ab Muatraz Bahadur Ab Dawa Mazkur Dalil De Rahe Hai : "Kyon Ke Jab Sab Aglo Aur Pichlo Ke Gunah Mauf Hi Hoge To Sab Jannati Hoge. Kisi Ki Tahqeek Bhi Mutarjam Ne Nahi Ki Hai. Phir Jahanumi Koi Na Hoga. Isliye Sahi Tarjumah Wa Mahfum Wahi Hai Jo Dusre Mufsirin Wa Mutrjamin Ne Ikhtiyaar Kia Hai.
Aqwal : Bahamd Ta'la Humne Dikha Diaa Ke Mufsirin E Kiram Ki Ek Jammat Ka Hai Jise Imaam Alam Abul

Qasim Habtullah Bin Salmiyah Aur Imaam Qazi Ayaz Aur Allama Ali Qari Ne Manjumla Digar Aqwal Ke Muqrar Kaha. Muatraz Bahadur In Par Bhi Aitraaz Jardh Aur Unhe Bhi Padao, "Sahi Mafhum Wahi Jo Dusre Mufsirin Ne Ikhityaar Kia Hai. " Muatraz Bahadur Se Yeh Kon Kah Gyay Ke Yeh Hukm Sab Aglo Aur Pichlo Ke Liye Hai Khawa Momin Wa Mauhid Ho Ya Kafir Wa Malhad Ho. Aji Yeh Hukm Unhi Ke Liye Jo Kufr Wa Shirk Se Dur Ho Beshak Unka Maal Kar Magfirat Hai Jaisa Ke Tamaam Ulma E Ahle Sunnat Ne Iski Tasrih Farma Di Hai Aur Wo Magfirat Sarkar Ke Tufail Me Hai. Aage Muatraz Bahadur Apni Purani Adat Ke Mutabiq Shah Rafeh Ul Deen Allayrehmat Ka Tarjuma Likh Kar Kahte Hai :

"Dekho Shah Sahab Ne N Ato Lam Ko Sabiya Maan Rahe Hai Aur Na Aglo Aur Pichhloi Ke Gunah Muraad Le Rahe Hai."

Ji Han Ibne Ata Samar Qandi Salmi Makki Ibne Salma Qazi Ayaz Mula Ali Qari Ek Ek Ko Shah Sahab Ka Tarjumah Dikhaye. Aur Kahe Dekkhe Shah Sahab Na To Laam Ko Sabiyah Maan Rahe Hai Aur Na الخ

Phir Shah Abdul Qadir Allay Rehma Ka Tarjumah Likh Kar Kahte Hai Ke :

"Is Jaisa Tarjumah Aur Dusre Hazrat Ne Bhi Kia"

Han Un Sab Ulma Ko Un Hazrat Ke Tarjume Dikhaye Aur Un Se Kahe Ke Aap Sab Humare Hazrat Ki Pairwi Lazim Hai, Yeh Muh Aur Pairwi Salf Ka Dawa

Sharam Tumko Magar Nahi Ati. Aage Kahte Hai :

"Aitraaz Yeh Paida Hota Hai Ke Allah Ke Paigambar Gunah Ho Se Paak Aur Masum Hote Hai Phir Tamaam Paigambaro Ke Sardar Mohammad Rasoolallah ﷺ Se Yeh Farmaya Ke Aapke Agle Aur Pichhle Gunah Bakhsh Diye Gaye Kis Liye Hai. Iska Jawaab Dene Ke Liye Wo Tariqa Galat Hai Jo Tariqa Imaam Ahmad Raza Ne Ikhtiyaar Kia Hai, Tarjumah Tabdili Kar Di."

In Mufsrin Kiram Se Bhi Farmaye Ke Is Aitraz Ka Jawab Dene Ke Liye Wo Tariqa Galat Hai Jo Tumne Ikhtiyar Kia Quran Me Hajaf Muzaaf Man Kar Alfaz Badaye Aur Tahrik Ka Ilzaam Unhe Bhi Dijiye Jo Imaam Ahmad Raza Ko De Chuke Aage Mutraz Bahadur Ne Tafsir Baizawi Se Ayat Karima Ki Dusri Taujiyah Naqal Ki Hai Jo Humari Mazkura Tawajah Ke Munafi Nahi

"Nabi" Ke Tarjumah Par Aitraz

Ab Baizna Ta'ala Mautraz Bahadur Ke Dusre Aitraz Ki Khabar Le Jo Unhone Lafz Nabi Ke Tarjume Razwiyah Par Kia Hai. Ilm E Gaib Ki Bahas Cherdi Hai. Kahte Hai : "Nabi Ka Tarjumah Khan Sahab Ne " Har Jagah Gair Ki Khabar Dene Wale Hi Kia Hai". Ho Sakta Hai Ke Kisi Lugat Me Nabi Ke Ma'ani Gaib Ki Khabar Dene Wala Likha Hao. " Muatraz Bahadur Kisi Lugat Me Likha Ho Kya Matlab Lugat Ki Kitabo Me Yahi Likha Hai Magar Apko Lugaat Dekhne Ki Fursat Kaha Hai. Hum Se Sune. Qamus Me Hai : . : Sirah Me Hai : .

Al Qamus Aur Sirah Ki Ibarato Ka Ma Hasil Yeh Hai Ke Nabi Allah Ki Taraf Se Khabr Dene Wale Us Ke Paigambar Ko Kahte Hai : Niz Al Wasit Me Hai . Rahi

Yeh Bat Ke Nabiallah Ki Taraf Se Kaisi Khabar Deta Hai.

Muatraz Bahadur Socho To Nabi Jo Kuch Farmata Hai Wo Shirk Ho To Nabi Ke Ane Aur Uske Batane Ki Hajat Hai. Bala Batao To Sahi Namaz,Roza,Hajj,Zakat Jannat Wa Dozakh Tamaam Umoor Deen Agar Gaib Nahi To Gaib Phir Kis Chiz Ka Naam Hai. Beshak Yeh Gaib Hai Aur Beshak Nabi Allah Ki Taraf Se Gaib Hi Lata Hai. . Me Isi Liye Kaha

Iska Tarjumah Apne Hi Mustnad Abdul Hafiz Balyawi Se Sune Wo Misbah Ul Lugaat Me Raqam Taraz Hai : . Allah Ta'la Ke Ilhaam Se Gaib Ki Batien Batana Paishan Gauyi Karna. Khuda Ki Taraf Se Paigamabri."

Muatraz Bahadur Kash Apne Balyawi Sahab Ki Misbah Ul Lugaat Hi Dekh Lete.

Muatraz Sahab Ab Iska Sabut Liye Chale Ke Wo Ma'ana Jo Lugaat Me Bayan Hue Shran Bhi Mautbar Hai. Sune Allama Tahir Fitni Majmah Bahar Ul Anwar Me Farmate Hai : "Yani Bamani Fayl Ke Bina Bama'na Khabar Se Hai. Isliye Nabi Allah Se Gaib Ki Khabar Deta Hai." Aur Sune Allama Ibne Hajjar Asqalani Muqdama Fatah Ul Qadir Me Farmate Hai :

"Yani Nabi Bil Hamza Se Khabar Dene Wala Aur Kaha Gaya Ke Muf'aul Ke Ma'ani Me Ho. Yani Allah Ne Use Apney Raz Ki Khabar Di Aur Kaha Gaya Ke Nabi Ba'mana Naba Se Mushtaq Hai. Ambiyah Ke Buland Manazil Aur Maratib Ki Wajh Se Aur Kaha Gaya Ke

Nabi Rasta Hai Nabi Ka Nam Nabi Isliye Rakha Gaya Ke Wo Allah Ta'la Ka Rasta Hai."
Kyun Muatraz Bahadur Tumhare Nazdik To Nabi Moti Moti Batein Batata Hoga Jo Sab Ko Malum Ho. Allah Ne Use Esi Hi Batein Btai Hogi Jabhi To Wo Aur Sab Ajiz Wa Nadani Me Sharik Hoge Aur Unhe Mamuli Bato Ki Bina Par Allah Ke Yaha Nabi Ki Manzil Buland Ho Gayi Aur Mazallah Wo Batein Nadaani Allah Ka Rasta Hoga.
Aur Sune Shifa Wa Sharah Shifa Me Hai :
"Yani Nabuwat Bin Ba'mana Khabar Se Uski Lugat Me Jo Use Mahmuz Pade. Aur Kabhi Hamza Ke Sath Nahi Padi Jati Isi Mani Me Aur Ma'na Yeh Hai Ke Allah Ta'la Ne Nabi Ko Gaib Par Mutlah Farmaya Baz Gaib Par Mutlah Farmaya Un Gaiyub Par Mutlah Farmaya Jo Nabi Ka Uske Rab Ki Taraf Se Khas Hai.

Zurqaani Me Hai : .. Nabuwat Gaib Par Itlah Hai. Aage Likhte Hai : "Magar Shariat Ki Istlah Me Nabi Allah Ke Ese Bande Ko Kahte Hai Jiis Par Wahi Utarti Ho."
Iska Jawaab Ab Le Chale Ke Nabi Ba'mani Gaib Ki Khabar Dene Wala Wa Gaib Janane Wala. Yeh Ma'na Bhi Sharai Hai Jaisa Ke Ibaarat E Ulma Balke Khud Quran Se Roshan Huwa, Saniyan Apke Kalaam Se Saf Zahir Hua Ke Aap Ma'na Mazkur Ke Sharai Hone Ke Munkir Hai Halake Ulma Faram Rahe Hai Balke Khud Quraan Is Ma'na Ka Asbaat Farma Raha Hai. Muatraz Bahadur Apne Sine Pad Dum Kijiye. .

Se Roshan Hai Ke Wahi Ki Hui Aur Wahi Khud Gaib Hai. Jaise Hazraan E Bargah Risaalat Ne Bhi Utarte Na Dekha. To Wo Tarif Jo Nabi Ki Aapne Be Soche Samje Likh Di Hai. Wo Nabi Ke Ma'na Mazkur Ke Kya Manafi Hui Balke Nabi Aur Rasool Ki Dono Tarifo Se Saf Zahir Ke Gaib Janana Dono Ka Mahfum Wa Mahiyat Hai Ke Nabi Aur Rasool Wo Ho Hi Nahi Sakta Jo Gaib Na Jane. Yeh Khud Zahir Hai Magar Apko Samja Wa Mahiyat Hai Ke Nabi Aur Rasool Wo Ho Hi Nahi Sakta Jo Gaiib Na Jaane. Yeh Khud Zahir Hai Magar Aapko Samj Kaha .

Age Likhte Hai. "Ab Khan Sahab Ko Sharai Istlah Se Zid Thi To Nabi Ka Tarjumah Nabi Hi Kar Dete."

Mazkur Bala Byaan Se Khub Roshan Ho Gaya Ke Shariat Se Zid Kis Ko Hai. Apna Ilzam Dusre Ke Sar Dharte Hue Zara Bhi To Sharamaye. Han Yu Kahe Ke Imaam Ahmad Raza Ko Apki Gadi Hui Sharai Istlah Jis Se Nabi Ki Nabuwat Hi Nahi Rahti. Esi Istlah Se Zaroor Zid Hai. Phir Likhte Hai : "Jab Nabi Ka Tarjumah Gaib Ki Khabar Dene Wala Hai Phir Asal Lafz Ki Kya Zaroorat Baqi Rahi. Aqwal - Nabi Ke Muqdama Fatah Ul Bari Me Yeh Ma'na Bayan Hue. Allah Ki Taraf Se Gaib Ki Khabar Dene Wala. Allah Ne Jise Apne Apne Raz Ki Khabar Di Buland Rutbe Wala Allah Ke Rasta Aur Un Ma'ani Me Baham Munafa Nahi Ot Yeh Sab Nabi Se Murad Ho Sakte Hai. Lehaja Imaam Ahmad Raza Ne Apke Baqaul Apki Shrai Istlah Se Zid Ki Bina Par Ek Ma'na Ki Tasrih Farma Di Aur Baqi Ma'ani

Murad Liye. Imaam Ahmad Raza Ke Kalaam Ko Samjane Ki Qabliyat Bhi Nahi Aur Chalte Hai Aitraaz Karne. Wala Huwal Wala Quwat.

Aage Likha :

"Magar Yaha Bhi Apna Masnawi Aqeedah Zahir Karna Maqsud Hai Ke Har Zara Har Ek Ke Paish Nazar Rahta Hai. Nabi ﷺ Alam Makaan Wama Yakun Hai Aur Huzur ﷺ Ke Tufail Me Har Nabi Ko Ilm Makaan Wama Yakun Ata Hau Aur Hamd Ta'la Humara Jo Aqeedah Hai Wahi Quraan Wa Hadeees Ka Irshad Hai. Wahi Aima E Alam Ka Farman Wajib Ul Inqaad Hai : . (Utari Humne Tum Par Kitaab Jo Har Chiz Ka Roshan Bayan Hai Yaha Aur Musalmano Ke Liye Hidayat Wa Rehmat Wa Basharat) . (Quran Wo Bat Nahi Jo Banali Jaye Balke Agli Kitabo Ki Tasdiq Hai Aur Har Shaye Ka Saaf Saaf Juda Juda Bayan) .

Jab Quraan Majid Har Shaye Ka Bayan Hai Aur Bayan Bhi Kaisa Roshna Aur Roshan Bhi Kis Darja Ka Mufsal Aur Ahle Sunnt Ke Mazhab Me Shaiy Har Maujuda Ko Kahte Hai. To Arsh Ta Farsh Tamaam Kainat Jumla Maujudat Is Bayan Ke Ahata Me Dakhil Hue Aur Minjumla Maujudat Kitab Luh E Mehfuz Bhi Hai To Bil Zaroorat Yeh Bayanat Mohiyat Iske Maktubat Ko Bhi Bil Tafsil Shamil Hue Ab Yeh Bhi Quran E Azim Se Hi Puche Dekhe Ke Lau E Mehfuz Me Kya Kya Likha Hai. . Chhoti Badi Chiz Sab Likhi Hui. .. Har Shaye Hum Ne Ek Roshan Paishwa Me Jamah Farma Di : . Koi Dana Nahi Zamin Ke Andarp Me Aur Na Koi Tar Na Koi

Khushk Magar Yeh Sab Ek Roshan Kitaab Me Likha Hua Hai."

Aur Usul Me Mubrhan Ho Chuka Ke Nukra Khair Nafi Me Mufid Umum Hai Aur Lafz Kul To Esa Aam Hai Ke Kabhi Khass Ho Kar Must'amal Hi Nahi Hota Aur Aam Afada Astgaraq Me Qatai Hai. Aur Nusus Humesha Zahir Par Mahmul Rahege Be Dalil Sharai Takhsis Wa Tawil Ki Ijazat Nahi Warna Shariat Se Amaan Uth Jaaye To Bahamdi Ta'la Kaise Nas Qatai Se Roshan Hua Ke Humare Sahib E Quran ﷺ Wko Allah Azwajjal Ne Tamaam Maujudat Jumla Makaan Wama Yakun Aur Jamih Mandarzaat Luh E Mehfuz Ka Ilm Dia Aur Shariq Wa Garb Wa Sama Wariz Auarsh Me Koi Zara Huzur Se Ilm Se Bahar Na Raha. . Aur Jabke Yeh Ilm Quraan Azim Ke . Hone Ne Dia Aur Yeh Zahir Hai Ke Yeh Wasf Tamaam Quraan Azim Ka Hai Na Har Ayat Har Surat Ka To Nuzul E Jamih Quraan Sharif Se Pehle Agar Baz Ambiyah E Allaysallato Taslim Ke Nisbat Irshad Hua . Ya Munafiqin Ke Bar Eme Farmaya Arbi Scna Me Hargiz Un Ayat Ke Munafi Aur Ahata Ilm E Mustawi Ka Nafi Nahi. Sahi Muslim Wagera Sahab Wa Sunan Wa Masanid Wa M'ajam Ki Ahadees Sariah Sahiha Kashir Is Umum Wa Itlaaq Ki Aur Takido Taid Farma Rahe Hai. Sahiain Bukhari Wa Muslim Hazrat Hujefa Radiallahu Ta'la Anho Se Hai :

" Rasoolallah ﷺ Ne Ek Bar Hum Me Khade Hokar Jab Se Qayamat Tak Jo Kuch Hone Wala Tha, Sab Bayan

Farma Dia Koi Chiz Chordh Na Di Yad Raha Jise Yad Raha Bhul Gyaya Jo Bhul Gaya."

Sahi Bukhari Sharif Me Hazrat Umar E Farooq E Azam Radiallahu Ta'la Anh O Se Hai : .

"Ek Bar Syed E Alam ﷺ Ne Hum Me Ibteda E Afrinsh Se Lekar Jannatiyon Ke Jannat Me Aur Dozakhiyon Ke Dozakh Me Jane Tak Ka Haal Hum Se Bayan Farmaya. Yad Rakha Jisne Yad Rakha. Bhul Gaya Jo Bhul Gaya.

Sahi Muslim Sharif Me Hai Hazrat Umar Ibne Khataab Ansari Radiallahu Ta'la Anho Se Marwi Hai Ke Ek Din Rasoolallah ﷺ Ne Namaz E Fazar Ke Bad Garub E Aftaab Tak Khutba Farmaya. Bich Me Zohar Wa Asar Ki Namazo Ke Siwa Kuch Kaam Na Kia . (Is Me Sab Kuch Hum Se Bayan Farma Dia Jo Kuch Qayamat Tak Hone Wala Tha. Hum Me Jayda Ilm Ue Hia Jise Jayda Yad Raha) Jameh Tirmizi Sharif Wagera Kutub Kashira Aima E Hadees Me Ba Sanad Adida Tariq Mutnawiyah Das Sahab E Kiram Rizwanullah Anhum Azmain Se Hai. Aur Hadees Tirmizzi Muaz Ibne Jabal Radiallahu Ta'la Anho Se Hai Ke Rasoolallah ﷺ Ne Irshad Farmaya : .

"Maine Apne Rab Azwajjal Ko Dekha Usne Apna Dast E Qudrat Meri Pusht Par Rakha Ke Mere Sine Me Uski Thandak Mehsus Hui Us Waqt Har Chiz Mujh Par Roshan Ho Gayi Aur Maine Pehchaan Lia."

Imaam Tirmizi Farmate Hai : . Yeh Hadees Sahi Hai Maine Imaam Bukhar Se Iska Haal Pucha To Farmaya

Sahi Hai. Isi Me Hazrat Abdullah Bin Abbas Radiallahu Ta'la Anhuma Se Marwi Hai. Isi Mairaj Munami Ke Bayaan Ke Rasoolallah ﷺ Ne Farmaya . (Jo Kuch Asmaan Wa Zamin Me Hai Sab Kuch Mere Ilm Me Aa Gaya) Sahi Mohqeek Rehmtullah Allay Is Hadees Ke Niche Farmate Hai ;"Farsi Scan Me"

Imaam Ahmad Musnad Aur Ibne Sa'ad Tabqaat Aur Tibraani Muazam Me Basand Sahi Hazrat Abu Zar Gafaari Radiallahu Ta'la Anho Aur Abu Ya'ala Wa Ibne Munbah Wa Tibraani Abu Dawood Radiallah Ta'la Anho Se Rawi . (Nabi ﷺ Nr Hume Is Haal Par Chhoda Ke Hawa Me Koi Parinda Par Marne Wala Esa Nahi Jiska Ilm Huzur Ne Humare Samne Na Farma Dia Ho. Tibrani Muazam Kabir Aur Naim Bin Hammad Kitaab Ul Fitan Aur Abu Naim Haliya Me Hazrat Abdullah Bin Umar Radiallahu Ta'la Anho Se Rawi Ke Rasoolallah ﷺ Ne Farmate Hai

"Beshak Allah Azwajjal Ne Mere Samne Dunia Uthai To Main Use Aur Jo Kuch Usme Qayamat Tak Hone Wala Hai Sab Ko Esa Dekh Raha Ho Jaise Main Apni Is Hatheli Ko Dekh Raha Hu Is Roshni Ke Sabab Jo Allah Ne Apne Nabi Ke Liye Roshan Farmai Jise Mujh Se Pehle Ambiyah Ke Liye Roshan Ki Thi."

Is Hadees Se Roshan Ke Jo Kuch Zamin Aur Samawat Wariz Me Hai Aur Jo Qayamat Tak Hoga Un Sab Ka Ilm Agle Ambiyah E Kiram Allaysallatosallam Ko Bhi Ata Kia Gaya. Aur Hazrat Azwajal Ne Alam Makaan Wama Yakun Ko Apne Mehboobo Ke Paish E Nazar Farma Dia

Maslan Shariq Se Garab Tak, Arz Se Fala Tak Is Waat Jo Kuch Ho Raha Hai Khalilullah Ibrahim Allaysallam Hazar Han Baras Pehle Un Sabko Esa Dkeh Rahe Hai Goya Is Waat Har Jagah Maujud Hai. Imaani Nigah Me Na Yeh Qudrat E Illahi Ke Uper Dushwar Na Izzat Wa Wajahhat E Ambiyah Ke Muqaabil Basyaar Magar Wahabi Bechare Jin Ke Yaha Khudai Ki Haqiqat Itni Ho Ke Wo Ek Paid Ke Pate Gin De Wo Aap Hi Un Hadeeso Ko Shirk E Akbar Kahna Chaiye Aur Ulma E Alam Aur Aima E Kiram Un Se Sande Laye Unhi Maqbul Wa Muslam Kahte Aye Jaise Imam Khatum Ul Hifaaz Jalal Al Maliuat Walidin Allam Suyuti Khais E Kubra Wa Imaam Shahabu Deen Mohammad Khatib Qustlani Sahab E Mawahid Laduniya Wa Imaam Abul Fazal Shahbdu Deen Bin Hajar Haishmi Makki Sahre Wa Allama Shahbab Ahamad Misri Khafaji Sahib Nasim Ul Riyaz, Sharhe Shifa Qazi Ayaz Wa Allama Mohammad Bin Abdul Baqi Zurqaani Sahib E Sharah Mawahib Wagerahum Rehmatullah Unhe Mushrik Na Kahe To Apni Chamar Tauheed Kyon Kar Niba Hai

Me Yeh Kalam Imam Ahmad Raza Ki Kitaab "Kamil Ul Nisaab E Ambiyah Mustafa Bahar Sarowakhfa" Se Iqtbaas Kar Laya Ke Imaam Ahmad Raza Aaitraz Muatraz Khud Jawab De Aur Sune Ka Muh Ajala Aur Dushmano Ka Muh Kala Hua. Muatraz Sahab Bahadur Bataye Ke Kis Kis Ka Aqeedah Masnwi Batayege. Zara Quraan Wa Hadees Ke Irshadat Aankho Ke Samne Rakh Kar Kahe Khuda Aur Rasool Ko Kya Kya Na Sunayege.

Aur Sunte Chale Shah Waliullah Mohdeesh E Dehvli Fuyuz Ul Harmain Me Likhte Hai :

"Huzur Aqdas ﷺ Se Mere Uper Is Halat Ka Ilm Faiz Hua Ke Banda Apne Maqaam Se Maqaam Quds Tak Kyon Kar Tarqi Karta Hai Ke Isliye Ke Har Shay Roshan Ho Jati Jaisa Ke Huzur ﷺ Ne Is Muqaam Ke Mairaaj Khawab Ke Qisa Me Khabar Di." Shah Abdul Aziz Sahab Mohdeesh E Dehlvi Ka Irshad Guzra Ke Ke Huzur ﷺ Apni Nabuwat Se Har Deendar Ke Darja Par Mutalah Hai Ke Wo Mere Deen Me Kis Darja Par Pohcha Aur Wo Hijaab Kia Hai Jis Se Wo Taraqi Se Mehjub Raha. Muatraz Bahadur In Bujurago Ke Liye Kya Fatwa Hai. Aur Sune Imaam Ul Taiqa Wahbiyah Ki Khabar Le. Wo Sirat Ul Mustqim Me Apne Peer Ke Liye Raqam Taraaz Hai :

Peer Ki Zubaan To Zubaan Gaib Tarjumaan Ho Aur Huzur Mohmmad Ur Rasoolallah ﷺ Ki Khabar Dene Wala Kah Dia Jaye To Shirk Shirk Pukaro. Niz Isi Nam Nihad Sirat E Mustqim Me Apne Peer Ki Nisbat Likha Hai :

"Yani Ek Din Allah Ta'la Ne Ismail Ke Peer Ka Dahina Hath Apne Dast E Qudrat Me Lia Aur Amur E Qudsriyah Ki Koi Shaye Jo Nihayat Rafeh Wa Badih Thi Unke Rubaru Ki Aur Farmaya Ke Maine Tumhe Itna Dia Aur Bhi Kuch Duga. Maz'allah Rabul Allamin.

Kyun Mautraz Bahadur Sahab Apne Peer Ke Liye Allah Se Haqiqi Makalma Sabit Karna To Aain Imaan Hai. Peer Ka Ilm Quds Ki Ashiya E Gaibiyah Ka Apni

Aankho Se Dekhna Yeh To Tumhare Imaam Ke Nazdik Shirk Nahi Han Mohammad Rasoolallah ﷺ Ka Gaib Ki Khabar Janana Bi Shirk Hai.

Peer Ka Yeh Martaba Kyon Na Bataye Ke Aakhir Mohammad Rasoolallah ﷺ Ke Fazail Se Mukr Ke Uper Unhe Zara Nachiz Se Bhi Kamtar Gardaan Ke Unki Nabuwat Se Munkar Ho Chuke Hai. Aur Isi Naam Nihad Sirat E Mustaqim Me Peer Ki Nabuwat Ki Tamhid Jama Chuke Hai Aur Is Par Imaan La Chuke Likhte Hai :

Nazrin Kiram Dekhe Yeh Wahi Mohammad Rasoolallah ﷺ Hai Aur Wahi Ilmi Murtaza Hai Jinke Liye Taqwiytul Imaan Me Kaha Tha. "Jis Ka Naam Mohammad Ya Ali Hai Wo Kisi Ka Malik Wa Mukhtaar Nahi. "Lekin Jab Apne Peer Ki Baat Aai To Waih Mohammad Rasoolallah ﷺ Ese Hi Tashruf Wale Ho Gaye Ke Khawab Me Tashrif La Kar Khajure Bhi Khilai Aur Ismail Ke Peer Ko Rah E Nabuwat Ka Salik Bhi Banaye Aur Ali Murtaza Aur Fatimah Tul Zahra Ese Mukhtaar Hue Ke Peer Ji Ko Nihalne Gaye Aur Libbaas Fakhira Pehna Gaye To Unke Aur Per Tariq Nabuwat Ke Kamalat Nihayat Jalwagar Ho Gaye. Aur Bara Rasta Inayat Rehmani Unki Kufail Hal Ho Gayi. Aur Nabuwat Kis Chiz Ka Nam Hai. La Huwal Wala Quwat.

Mautraz Bahadur Ese Imaam Ka Bhi Dum Bharo Aur Phir Dusro Ka Aqeedah Mauzuaii Batao Sharm Tumko Magar Nahi Ati. Raha Aapka Humari Nisbat Ye Kahna Ke Huzur Alim Ul Gaib Hai Bilkul Iftra Hai.

Aalim Ul Gaib Mishl Rehmaan Wa Qayum Wa Quds Wagera Asma Khass Bazaat E Barih Me Se Hai Iska Itlaaq Gair Khuda Ke Liye Hum Ahle Sunnat Ke Nazdik Haram Wa Na Jaiz Hia. Magar Iska Yeh Matlab Nahi Ke Ambiyah Wa Aauliyah Ke Liye Ilm E Gaib Ka Hukm Hi Sabit Na Ho. Beshak Wo Ba Ata E Illahi Ambiyah E Kiram Ke Liye Aur Unke Faiz Mutabi'at Se Aauliyah E Kiram Ke Liye Sabit Hai. Ba Hamdlillah Humne Is Ka Sabut Hazrat Shab Abdul Aziz Mohdeesh E Dehvli Aur Sha Waliullah Ke Kalmat Se Dia Balke Khud Imaam Ul Taiqa Ke Apne Peer Ke Haq Me Is Qaul Badtaraz Bol Ke Kalmaat Se Dia Balke Khud Imaam Ul Taiqa Hai To Thhehre. Muatraz Ka Yeh Kahna Ke 'Bas Farq Rahe Ke Allah Ka Ilm E Gaib Zati Hai Aur Huzur Ka Ilm E Gaib Atai Hai. Aqwal...Bas Yahi Farq Har Giz Nahi Balke Boht Se Farq Hai Main Ba Izn Allah Unhe Imaam Ahmad Raza Ki Kitab Mustab "Abna Ul Mustafa" Se Naqal Karo. Wo Farmate Hai

Afsos In Shirk Farosh Andho Ko Itna Nahi Sochta Ke Ilme Illahi Zati Hai Aur Ilm Khalq Aatai Wo Wajib Yeh Mumkin Wo Qadim Yeh Haadis Wo Namakhluq Yeh Makhluq Wo Na Muqdur Yeh Maqdur Wo Zarooriya Al Baq Yeh Jiaz Ul Fana Wo Mumtnah Ul Tasigir Ye Mumkin Al Tabdal In Azim Tafrqo Ke Bawajud Ahtmaal Shirk Na Hoga Magar Majnu Ko "

Mautraz Bahadur Yeh Pure 14 Farq Hue Manjumla Unke Ek Farq Yeh Bhi Hai Magar Ap Yahi Gaa Rahe Hai Ke Bas Yahi Farq Hia Ke Allah Ka Ilm Zati Hai Aur Huzur

Ka Ilm Atai Hai Awalan Muh Bhar Ke Jhoot Bolte Sharm Nahi Ati. Saniyan Yahi Farq Qateh Shirk Hai Aur Sare Mazkura Tafrqo Ka Jame Hai Isliye Ilm E Illahi Atai Gair Se Nahi Aur Gair Ka Ilm Iski Ata Se Jaisa Ke Zahir Hai To Ilme Illahi Na Hoga Magar Zaro Aur Zati Na Hoga Magar Qadim,Wajid,Namakhluq Aur Gair Ka Ilm Na Hoga Magar Atai Aur Atai Na Hoga Magar Hadis Is Tafarqo Ko Janaat Na Manana Aur Iske Mutliq Yeh Kahna Ke " Is Se Shirk Ke Darwaze Khulte Hai" Is Ke Mutliq Siwa E Iske Kya Kaho Ke Is Taqsim Ne To Shirk Ke Darwze Nahi Khole Balke Tod Diye. Han Mautraz Bahadur Ap Hazrat Ne Ilm E Atai Manane Par Aankhe Mich Kar Shirk Ka Mustna Giat Ga Kar Kufr Wa Zalaat Ke Sab Raste Khol Diye Wal'ayazbillah

Muatraz Sahab Bahadur Zara Quraan To Utha Kar Dekhe Allah Azwajjal Ki Ata Ke Jalwe Nazar Ayege. (Tumhe Wo Sab Sikha Dia Jo Tum Na Jante They.) (Rehmaan Ne Quraan Sikhaya Mohammad Ur Rasoolallah ﷺ Ko Paida Farmaya Unhe Guzishta Wa Ainda Ka Bayan Bataya.) (Allah Ne Aadam Allaysallam Ko Tamaam Makhluqat Ke Naam Sikhaye) Farmata Hai : (Gaib Janane Wala To Apne Gaib Par Siwaye Apne Apne Pasndida Rasoolo Ke Kisi Ko Qabu Nahi Deta.) In Ayato Se Allah Ke Bando Ke Luye Ilm E Atai Sabit Aur Ilm E Illahi Ka Kisi Ki Ata Se Na Hona Nas Qatai Se Sabit Hai Aur Dalil Aqli Se Zahir. To Ba Hamdilla Atai Zati Ki Taqsim Khud Quraan Pak Se Mustnfaad

Hui. Mautraz Sahab Aapke Shirk Ki Nabzein Kidhar Hai.

Isiliye Allama Nawawi Wa Ibne Hajjar Haishmi Makki Ne Farmaya :

"Yaani Ayat Se Gair E Khuda Se Nafi Ilm E Gaib Ke Yeh Ma'na Hai Ke Gaib Apni Zaat Se Bekasi Ke Bataye Janana Aur Esa Ilm Ke Jamih Malumat E Illahiyah Ko Muhit Ho Jaye Yeh Allah Ke Siwa Kisi Ko Nahi Rahe Ambiyah Ke Maujizat Wa Aauliyah Ke Karamat Yaha To Allah Ke Bataye Se Ilm Hua Hai Yuhi Wo Batein Ke Aaadat Ki Mutabiqat Se Jinka Ilm Hota Hai." Mautraz Sahab Ab Apne Shirk Ka Ilzam Imaan Jalil Ul Qadr Ulma Bhi De Dijiye. Aage Likhte Hai

"Kon In Sar Phiro Se Puche Ke Zaati Ilm E Gaib To Gair E Khuda Ko Ho Hi Nahi Sakta Phir Quraan Majid Me Jagah Jagah Yeh Mazmun Kyon Bayan Kia Jaa Raha Hai Ke Allah Ke Siwa Koi Ilm E Gaib Nahi Rakhta."

Ji Haan Mazkur Ul Sadr Ulma E Kiram Ko Bhi Sar Phira Kahe Aur Unse Bhi Puchhe Ke Zaati Ilm E Gaib To Gair E Khuda Ko Ho Nahi Sakta. Aur Zara Aap Aqalmand Apni Quraan Fehmi Ka Bharam Rakhte Hue Hume Yeh Bata Dijiye Ke Ilm E Atai Par Aap Jaise Tauheed Parast Mushrik Gate Hai To Mazkurabala Ayato Par Hazrat Ka Imaan Raha. Aage Likhte Hai :

"Asal Haqiqat Yeh Ke Aalim Ul Gaib Allah Ki Sifat Hai"

Subhanallah Yeh Liyaqat Ilmi Mulahija Ho Ke Alim Ul Gaib Allah Ki Sifat Hai. Aji Sahab Bahadur Aalim Ul

Gaib Sifat Mahz Nahi Zaat E Mausuf Bailm Ka Naam Hai. Phir Likhte Hai :
"Kisi Dusre Ke Liye Is Sifat Ka Istemaal Durusat Nahi" Sifat Ke Istemaal Ka Kya Matlab Han Yun Kahe Ke Kisi Dusre Ke Liye Is Ism E Sifatg Ka Istemaal Durusat Nahi."
Beshak Aalim Ul Gaib Ka Istemaal Gairullah Ke Liye Rawa Nahi Magar Ilm E Gaib Ba Ata E Illahi Allah Ke Bando Ke Liye Sabit Hai Aur Ashar Ali Ne To Hifz Ul Imaan Me Huzur Jaisa Ilm Hiar Sabi Wa Majnu Wa Tamaam Haiwanat Wa Bahaim Ke Liye Mana. Aur Rashid Wa Khalil Ne Baraain Qata'ah Me Shaitan Wa Malk Ul Maut Ka Ilm Hzuur Allaysalalm Ke Ilm Se Jayda Bataya. Maz'allah.
Mautraz Sahab Apne Un Bujurago Ko Kya Kahega. Aage Likhte Hai "Aur Gaibi Khabaro Ka Dunia Yeh Ek Ala Masla Hai." Ji Is Masla K Akya Nam Hai. Kya Yeh Ilm E Atai Nahi. Nazrin E Kiram Dekhe Ke Ab To Mautraz Sahab Bhi Un Kahi Bolte Nazar Aa Rahe Hai. Chunache Likhte Hai :
Allah Ke Paigambar Bataur E Maujiza Gaibi Khabare Allah Ke Hukm Wa Ijazat Se Batalate Hai Aur Maujiza Kisi Paigambar Ka Apna Fa'al Nahi Hota. Maujiza Allah Ka Fa'al Hota Hai.
Nazrin Kiram ! Fiqr Par Gaur Farmaye Ke Allah Ke Paigambar Bataur Maujiza Gaibi Khabare Allah Ke Hukm Se Aya Yeh Ilm E Atai Ka Iqraar Nahi Zaroor Hai Ke Batlana Ilm Ko Mustlzam Hai. Hum Bhi To Yahi

Kahte Hai Ke Allah Ke Paigambar Allah Ki Ata Se Gaib Jante Hai Gaib Batate Hai. Aur Ye Gaib Janana Batana Unka Maujiza Hota Hai. Haq Wo Hai Jo Sar Chad Kar Bole.

Mautraz Ne Ilm E Atai Ko Khud Qabul Dia. Wallahu Alhumad.

Raha Mautraz K Yeh Kahna Ke "Maujiza Kisi Paigambar Ka Apna Fa'al Nahi Hota, Main Kahta Ho Ke Ek Maujiza Hi Par Kya Mauquf Koi Fa'al Kisi Ka Apna Fa'al Nahi Hota/

Sab Ke Afhaal Ka Khaliq Allah Hi Hai (Allah Ne Tumhe Paida Kia Aur Tumhare Kamo Ko) Phir Janaab Ne Khud Hi Kaha Ke Gaibi Khabarein Allah Ke Hukm Wa Ijazat Se Batlate Hai. Aap Hi Bataye Jab Maujiza Kisi Paigambar Ka Apna Fa'al Nahi Hota To Aapne Kaise Kah Dia Ke Gaibi Khabre Batalate Hai. Is Fa'al Ki Unki Taraf Nisbat Ki Ma'na Ki Nisbat Hai Niz Allah Azwajjal Huzur ﷺ Ke Liye Farmata Hai .. Rasool Unhe Kitab Wa Hikmat Ki Batein Sikhta Hai. Allah Ta'la Ne To Talim Ko Nabi Ka Fa'al Bataya Ap Farma Rahe Hai Ke Maujiza Kisi Nabi Ka Apna Fa'al Nahi Hota Kaise Kahi Janab Ne Quraan Azim Ko Jutlaya Ke Nahi Ab Bataye Apne Haq Me Kya Fatwa Hai Janab Ka Aur Sunte Chale Qasim Nanuthavi "Tahzir Ul Nas" Me Raqam Taraaz Hai :

"Maujiza Khass Jo Har Nabi Ko Mishl Parwana Taqriri Taur Sand E Nabuwat Milta Hai Aur Banazir Zaroorat Har Waqt Qabza Me Rahta Hai."

Mishl Inayat Khaasa Ga Baiga Ka Qabza Nahi Hota. Pata Lije Aap To Farmate Hai Ke Maujiza Kisi Paigambar Ka Apna Fa'al Nahi Hota Maujiza Allah Ka Fa'al Hota Hai. Aur Ap Ke Qasim Ul Uloom Maujiza Ki Nisbat Yeh Likh Rahe Hai Ke Wo Banazar Zaroorat Har Waqt Qabza Me Rahta Hai, To Apke Taur Par Qasim Nanuthavi Ne Allah Ke Fa'al Ko Nabi Ke Qabza Me Bataya. Kahiye Hala Chami Gaind Ulma E Millat Deobandya..."Isliye Maujiza Ki Wajh Se Kisi Paigambar Me Khudai Sifat Manana Sahi Nahi Ho Sakta " Ilm E Atai Ko Khudai Sifat Pagal Hi Kahega. Phir Farmate Hai :

"Hazrat Isa Allaysallam Allah Ke Hukm Se Bataur Maujiza Murdo Ko Zinda Kar Dia Karte They. Iski Wajh Se Hazrat Isa Allaysallam Ko Mohi Ul Mauti Yani Murdo Ko Zinda Karne Wala Nahi Kahege."

Ji Na Kahne Ki Kya Dalil ! Apne Abhi Khud Kah Ke "Murdo Ko Zinda Kar Dia Karte They." Hazrat Isa Allaysallam Ki Taraf Ahya (Zinda Karna) Ki Taraf Nisbat Ki Jab Mubda E Ashfaq Sabit To Is Mushtaq Ke Itlaaq Se Konsi Chiz Manah Hogi. Ab Agar Urf Me Is Ism Ke Khass Bazat E Bari Hone Ka Dawa Kijiye To Awalan Is Me Nazar Karo Ke Huzur ﷺ Ke Asma Me Muhi Huwa Warid Hai : . Aur Agar Khususiyat Se Maan Li Jaye To Hasil Yahi Hoga Muhi Al Maut Ka Itlaaq Khuda Ke Gair Ke Liye Na Kia Jaye Na Yeh Hukm Ahya Ul Ata E Illahi Ke Liye Sabit Na Ho Akhir Khud Aap Bhi To Kah Rahe Hai Ke Allah Ke Hukm Se Bataur

E Maujiza Murdo Ko Zinda Kia Karte They. Phir Yeh Kaisi Jahalat Bekhurda Ke Nafi Itlaaq Ko Nafi Hukm Ki Dalil Banana Chahte Hai. . Phir Likhte Hai Ke "Murdo Ko Zinda Karna Allah Ka Kaam " Ji Han Beshak Aur Is Ke Hum Se Ambiyah Wa Aauliyah Bhi Murde Zinda Farmaya Karte Hai. Allah Ta'la Ne Khud Hazrat Isa Allaysalam Ke Liye Farmaya . . Tum Madarzad Andhe Aur Kordhi Ko Acha Kar Dete Ho Aur Mere Irade Se Murdo Ko Zinda Kar Dete Ho.

Magar Apne Yahi Thhehrai Hai Ke Maujiza Kisi Paigambar Ka Apna Fa'al Nahi Hota."

Quraan Azim Ko Jhutlaate Kaha Sharmaye Ke Akhir Tumhare Nazdik Chhote Mabood Ka Kalaam Hai. Mazallah Rab Ul Alamin

Lekin Mahmuud Hasan Deobandi Ki To Sune Wo Gungai Ko Ro Rahe Hai Aur Apne Dil Se Imaan Ko Dho Rahe Hai.

Murdo Zinda Kia Zindo Ko Marne Na Dia
Is Masiyai Ko Dekhe Zari Ibne Mariyum
La Illah Illaho Mohamadur Rasoolallah

Phir Likhte Hai Ke :

"Ilm E Gaib Bhi Bataur E Maujiza Kisi Waqt Kisi Paigambar Ko Jazawi Taur Par De Dia Jata Hai."

Ji Is Waqt Ap Apni Pothi Khole Bethhe Rahte Hoge Aur Us Main Darj Karte Rahte Hoge Jabhi To Yeh Gaib Ki Khabar Laa Rahe Hai.

Wala Huwal Wala Quwat

Phir Likhte Hai

Is Se Ilm E Gaib Kuli Daihum Waqti Ka Mustqal Dawa Karna Aqal Wa Naqal Ke Sarih Khilaaf Hai."
Aula Kuli Se Muraad Agar Ilm E Muhit Haqiqi Tafsili Gair Matnah Bil Fa'al Hai To Yeh Hum Par Sarih Iftra Hai.
Hum Bata E Illahi Huzur ﷺ Aur Ambiyah Wa Aauliyah Ke Liye Baz Ilm E Gaib Hi Sabit Karte Hai Magar Esa Ba'az Nahi Ke Jis Me Huzur ﷺ Ki Koi Takhsis Na Ho Balke Mazallah Huzur Jaisa Ilm Har Sabi Wa Majnu Ko Balke Jamih Haiwaanat Wa Bahaim Ko Hasil Ho Jaisa Ke Ashaf Ali Ne Kaha. Na Esa Baz Huzur ﷺ Ke Liye Jaane Jo Shitaan Wa Malk Ul Maut Ke Ilm Se Kam Ho Jaisa Ke Rasheed Ahmad Gangoi Ne Mana Na Esa Jaisa Tumne Likh Mara Ke Kisi Waqt Kisi Paigambar Ko Jauzwi Taur Par De Dia Jata Hai. Yani Har Paigambar Ko Nahi Milta Kisi Ko Dia Jata Hai Kisi Ko Nahi Wo Bhi Kisi Waqt Bhi Jauzi Taur Par. Han Han Mautraz Bahadur Suno Hum Huzur ﷺ Ke Liye Baz Uloom E Gaibiyah Hi Mante Hai Magar Wo Baz Esa Wasih Hai Ke Roz E Awal Se Roz Akhir Tak Sharq Se Lekar Garb Tak Farsh Se Lekar Arsh Tak Sab Ko Samil Hai Aur Tamaam Makhluq Ke Uloom Is Wasih Samndar Se Goya Ek Qatra Hai.
Ab Is Shair Ka Tarjuma Apke Zehan Dozi Ke Liye Zawa Ul Faqaar Ali Deobandi Ki Atar Ul Warat Se Paish Karu.... Wo Likhte Hai
"Mujh Se Mohtaaz Ki Shafa'at Apko Isliye Dushwar Nahi Ke Beshak Dunia Aur Uska Saut Jiska Dunia Ke

Sath Jamah Hona Muhal Hai Mambamala Apki Ata Ke Hai. Na Ap Hote Na Dunia Akhirat Paida Hoti.

Aur Min Jumla Apke Uloom Wa Malumat Ke Ilm E Lau O Qalam Hai. Jab Apki Wusa'at Ja Ka Yeh Haal Hai To Mujh Jaise Qadr Ki Shafa'at Aapko Kya Dushwar Hai."

Baye Hum Ilm E Huzur ﷺ Aur Tamaam Khalq Ke Uloom Ko Ilm E Illahi Se Wo Nisbat Bhi Nahi Jo Qatra Ko Samandar Se Hoti Ke Uloom E Khalq Manthai Hai Aur Ilm E Illahi Gair Matnahi Aur Matnahi Aur Matnahi Ko Gair Matnahi Se Koi Nisbat Ho Hi Nahi Sakti. Bil Jumla Hum Ilm E Zati Muhit Haqiqi Tafsili Gair Matnahi Bil Fa'al Ko Allah Ke Sath Khas Jante Hai Aur Atai Wa Ajmali Ambiyah Wa Auliyah Ke Liye Sabit Mante Hai. Iski Tasrih Ambiyah Ul Mustafa Wa Khalis Ul Aitqad Wal Daulat Ul Makiyah Wagera Han Rasail E Imaam Ahmad Raza Wa Digar Kutab E Ahle Sunnat Me Hai, Isi Baz Ilm Par Wahabiyah Ko Kul Uloom E Gaibiyah Ka Dhoka Hota Hai Aur Shaur Machate Hai Ke Allah Se Masawaat Kardi. Bas Un Ke Nazdik Kul Ilm E Illahi Ilm Makaan Wama Yakun Hi Hai Kyon Na Ho Ke Waha To Paid Ke Pate Gin Dine Ka Naam Khudai Hai. . Sanyan . Daimi Waqti Se Kya Murad Hai. Agar Is Se Murad Qadim Hai To Hashiullah. Hum Ambiyah Ke Ilm Ko Qadim Nahi Kahte Aur Is Ilzaam Se Baraat Ko Yhahi Kafi Hai Ke Hum Ambiyah Ke Liye Ilm E Atai Mante Hai Aur Jo Atai Hoga Wo Hadis Hoga. Han Yeh Uloom Unke Qabza Me Rahte Hai.. Un Se Salb Nahi

Kiye Jate. Is Par **Khud Qasim Nanuthavi Ki Gawahi** Guzar Chuki Hai. Wallah Ul Hamd. Age Likhte Hai :
"Is Liye Esa Dawa Karne Walo Ko Dawo Me Tazaad Paya Jata Hai. "Nazrin E Kiram Apne Mautraz Ke Kalaam Me Ab Tak Jitne Tazad Dekhe Hoge Wo Mahtaaz Bayan Nahi Ab Khud Hi Gaur Farma Lijiye Ke Phir Bhi Mautraz Ko Aankh Me Dhul Jhonkte Sharm Nahi Ati. Wala Huwal Wala Quwat.
Mishal Ke Taur Par Likhte Hai :
"Surah Ad-Duha Ke Tarjuma Razwiyah Safah 709 Molvi Naimu Deen Ke Hashiyah 2 Par Likha Hai "Aur Gaib Ke Israar Aap Khol Diye" Yeh Surah Makka Me Huzur ﷺ Par Nazil Hui Thi Jab Iski Tafsir Me Bayan Kia Ke Al Gaib Ho Chuke They Magar Arshad Ul Qadri Razvi Ka Bayan Hai " Apko 23 Sal Ki Mudat Me Batdarij Ilm E Gaib Kuli Hasil Hua." Mautraz Sahab Bahadur Ap Kiya Samje. Hum Se Sune. Atar Tafsir To Wo Jo Imaam Ahmad Raza Ne Bataur Tarjumah Likha Ke "Aur Tumhe Apni Mahabbat Me Khud Rafta Paya To Apni Taraf Ra Di" Yeh Tauziya Min Jumla In 10 Taujiyho Ke Hai Jinhe Shaikh Mohdeek Abdul Haq Mohdeesh E Dehlvi Ne Mufsrin E Kiram Ne Naqal Farmaya Hai. Yuhi Shah Abdul Aziz Mohdeesh E Dehlvi Ne Ise Minjuma Taujihaat Se Naql Kia Hai. Sadr Ul Fazil Allayrehma Ne Is Par Bataur E Natija Jo Martab Hua Use Bayan Farma Dia Hai Is Me Kon Sa Esa Lafz Hai Jis Se Malum Hua Ke Ma'an Sare Uloom Apko Ata Ho Gaye Ke Ap Tazad Gane Lage. Apne Aur Apne

Akabir Ke Uper Se Tazad Uthha Lijiye Phir Dusro Ki Fikr Kijiye. Imaam Ahmad Raza "Ad Daulat Ul Makiya" Me Farmate Hai

"Kisi Makhluq Ka Malumat E Illahi Ko Batafsil Taam Muhit Ho Jana Shuru Se Bhi Muhaal Hai Aur Aqal Se Bhi Balke Agar Tamaam Ahle Alam Agle Pichhle Sab Ke Jumla Ulloom Jamah Kar Diye Jaye To Unko Uloom E Illahiyah Se Wo Nisbat Bhi Na Hogi Jo Ek Bund Ke 10 Laakh Hiso Se Ek Hisa Ko 10 Laakh Samandaro Se."

Mautraz Bahadur Ab "Dilchaspt Latifa" Ke Unwan Se Phir Latife Chhordh Rahe Hai. Likhte Hai :

"Barelvi Halqa Ke Log Huzur ﷺ Ko Alam Makaan Wama Yakun Aur Alim Ul Gaib Kuli Atai Manane Ko Tarif Samjte Hia Aur Dusro Par Yeh Ilzaam Lagate Hai Ke Wo Khuda Ki Sifat Alam Ul Gaib Rasool E Akram Ke Liye Istmaal Na Karke Tauheen E Risalat Kar Rahe Hai."

Beshak Hum Huzur ﷺ Ko Alam Makaan Wama Yakun Janate Hai Aur Is Par Quraan Wa Hadees Ke Roshan Dalail Aur Ulma E Kiram Ke Aqwal Bainaat Rakhte Hai. Un Me Chand Bataur E Namuna Guzre Aur Unhi Ke Sath Mustnad Un Mautraz Ke Aur Khud Imam Mautraz Ke Aqwal Guzre. Rahi Yeh Bat Ke Alim Ul Gaib Ka Kuli Atai Awalan Mautraz Bahadur Apni Urdo Mulahija Kijiye.

Aji Janaab Yeh Jumla Galat Hai. Apko Yeh Kahna Chaiye Tha Ke Huzur ﷺ Ke Liye Ilme Gaib Kuli Atai Isi Par Apko Huzur ﷺ Ko Urdu Padane Ka Aur Unka

Ustaad Banane Ka Khawab Suja Ke Ek Saleh Fakhr Alam ﷺ Ki Ziyarat Se Khawab Me Musharf Hue To Apko Urdo Me Kalaam Karte Dekh Kar Pucha Ke Apko Yeh Kalaam Kaha Se Aa Gayi. Ap To Arbi Hai Farmaya Jab Se Ulma E Madrsa Deoband Se Humara Maumla Hua Humko Yeh Zubaan Aa Gayi, Subhan Allah Is Se Maratba Ks Madrsa Ka Malum Hua. Mulahija Ho "Burhaan Qat'ai" Safa 26

Naazrin E Kiram Is Khabasat Bhare Khawab Ko Sun Kar Insaaf Kare Kia Is Ka Saf Matlab Yeh Nahi Ke Rasoolallah ﷺ Ilm Ekhalq Ne Deobandio Se Urdu Sikhi Aur Zara Khat Kashida Jumla Ap Ko Yeh Kalam Kaha Se Aa Gyai Ko Bhi Bagaur Dekhe Kitni Achi Urdu Hai. Isi Muh Se Yeh Musalmaan Bante Hai. La Illa Illahu Mohammadur Rasoolallah.

Sanyan Bilkul Jhoot Hum Huzur ﷺ Par Lafz Alim Ul Gaib Ka Itlaq Nahi Karte. Han Bata E Illahi Ilm E Gaib Jamih Makaan Wama Yakun Ka Sabit Karte Hai Aur Jamih Makaan Wama Yakun Ko Uloom E Illahiyah Gair Matnahiyah Bil Fa'al Se Koi Nisbat Nahi Jaisa Ke Guzra Magar Tumhare Imaam Ke Nazdik Khudai To Yeh Hai Ke Ek Paid Ke Pate Gin De To Tum Aa Hi Sara Alam E Illahi Itna Samjo Aur Dusro Ko Ilzaam Do Ke "Alim Ul Gaib Kuli Manane Ko Tarif Samjte Hai" Wala Huwal Wala Quwat.

Sanyan Muatraz Bahadur Raha Tumara Yeh Kahna Ke Aur Dusro Par Ilzaam Lagate Hai Ke Wo Rasool E Kiram Ke Liye Khudai Sifat Aalim Ul Gaib. Ji Hum Log

Ne Konsi Kitab Me Yeh Ilzaam Lagaya Hai. Aapne Kis Muslihat Se Kitaab Ka Zikr Na Kia Khair Ab Sahi. Humari Kitab Se Iska Sabut Dijiye Aur Agar Na De Sake Aur Hum Kahe Dete Hai Ke Hargiz Na De Sakege To Apne Jhoote Hona Ka Iqrar Nama Likh Kar Dad E Insaaf Dijiye. . Muatraz Bahadur Hum Bataye Ke Khuda Ki Sifat Gair Ke Liye Kisi Ne Sabit Ki Suno " Burahin Qat'a" Musdarqa Rasheed Ahmad Gangoi Me Khalil Ahmad Ambethi Ne Likha :

"Al Hasil Gaur Karna Chiaye Ke Shaitaan Wa Malk Ul Maut Ka Hal Dekh Kar Ilm Mohit Ruh E Zamin Ka Fakhr E Alam Ko Khilaaf Nasus Qata'i Ke Bila Dalil Mehaz Qayas Fasid Se Sabit Karna Shirk Nahi To Konsa Imaan Ka Hisa Hai. Shaitan Wa Malk Ul Maut Ko Yeh Wus'at Nas Se Sabit Hui Fakhr Alam Ki Wusa'at Ilm Ki Konsi Nas Qatai Hai Jis Se Tamam Nasus Ko Rad Kar Ke Ek Shirk Sabit Karta Hai."

Mautraz Bahadur Yeh Dekho Qutb Alam Rashid Ahmad Gangoi Shaitan Wa Malak Ul Maut Ke Liye Wusa'at Ilm Jise Tum Shirk Kahte Ho Aur Kuli Samje Ho Nas Se Sabit Maan Rahe Hai Aur Isi Muh Se Sarkar Ke Liye Esi Wusa'at Ilm Manane Ko Shirk Bata Rahe Hai, Kyon Janaab Dunia Jahan Me Kahi Esa Shirk Dekha Hai Jo Ek Ke Liye Shirk Ho Aur Dusre Ke Liye Imaan Ho. Han Han Wo Shirk Gungaoi Wa Deobandi Ke Bazaro Me Milta Hai. Ab Zara Batye Jitni Wusa'at Ilm Sarkaar Ke Liye Shirk Batai Bil Zarorat Wo Khuda Ke Liye Khass Hui Ke Nahi. Zaroor Hui Aur Isi Muh Se Wo Shaitaan

Aur Malk Ul Maut Ke Liye Sabit To Lazim Shaitaan Wa Malk Ul Maut Ke Liye Khud Hi Khuda Ki Sifat Mani. Wal Ayazbillah Al Aliyal Azim.

Muatraz Bahadur Apna Aib Dusro Ko Lagate Sharam Nahi Aai.

Behayabash Dehar Che Khawahi Kun. Aage Khud Hi Kahte Hai :

"Magar Khud Hi Unke Molvi Naimudeen Sahab Har Momin Ke Liye Gaib Mante Hai.

Tarjuma E Razwiyah Ke Hashiyah Safah 5 Safah 3 Par Likhte Hai :

"Gaib Wo Hai Jo Hawas Wa Aqal Se Badhi Taur Par Malum Na Ho Sake. Iski Do Qisme Hai Ek Wo Jispar Koi Dalil Na Ho. Yeh Ilm E Gaib Zati Hai Aur Yahi Murad Ayat . Aur Un Tamaam Ayat Me Jin Me Ilme Gaib Ki Gair E Khuda Se Nafi Ki Gayi Hai Is Qism Ka Ilme Gaib Yani Zati Jis Par Koi Dalil Na Ho Allah Ta'la Ke Sath Khaas Hai. Gaib Ki Dusri Qism Wo Hai Jis Par Dalil Ho Jaise Sane Alam Aur Uske Sifaat Aur Nabwat Aur Uske Mut'alaqaat Ahkam E Sharah Aur Roz Akhir Aur Uske Ahwaal. Ba'ash Nashr . Hisab Jaza Wa Gair Ka Ilm Jis Par Dalil Qaym Ho Aur Jo Talim Illahi Se Hasil Hota Hai Yaha Yahi Murad Hai Is Dusri Qism Ke Gayub Se Jo Imaan Se Ilaqa Rakhte Hai. Unka Ilm Wa Yaqin Har Momin Ko Hasil Hai Agar Na Ho Admi Momin Na Ho Sake. Allah Ta'la Apne Muqrab Bando Aulliyah Ambiyah Par Jo Gaib Ke Darwaze Kholta Hai Isi Qism Ka Qaib Hai."

Is Ibarat Me Jis Qism Ke Ilme Gaib Ko Ambiyah Wa Auliyah Ke Liye Mana Gaya Hai Use Har Momin Ke Liye Aam Kia Gaya Hai Jo Ek Amar Waqeh Hai Uska Inkaar Kon Karta Hai. Agar Esa Hi Ilm E Gaib Alam Ul Gaib Kah Kar Sabit Kia Jata Phir To Najah Mehaj Lafzi Wa Rasmi Rah Jata Hai.

Awalan Mautraz Bahadur Sadr Ul Fazil Maulana Naimudeen Sahab Allayrehma . Momin Ke Liye Ilm E Gaib Maan Rahe Hai To Isme Ka Qabahat Hai. Agar Isme Apke Nazdik Kuch Qabahat Shirk Hai To Khuda E Ta'la Par Aitraz Kijiye. Wo Farmata Hai . Par Zahir Ke Imaan Be Ilm Ke Ho Hi Nahi Sakta Isliye Imaan Tasdiq E Rasoolalah ﷺ Mah Ul Taslim Ka Nam Hai Aur Tasdiq Khabar Ke Az'aan Wa Yaqin Ko Kahte Hai Aur Khabar Ka Yaqin Be Ilm Khabar Na Hoga To Allah Ta'la Ne . Farma Kar Momino Ke Liue Batufail Mustafa ﷺ Gaibi Khabaro Ka Ilm Ata Farmaya Aur Bata Dia Ke Be Ilm E Gaib E Atai Imaan Mahqiq Nahi Hoga Magar Mautraz Bahadur Atai To Tumhari Chid Hai To Ab Batao Tumhara Imaan Kaha.

Sanyan Aap Ka Kahna Ke Is Ibaarat Me Jis Qism Ke Ilm E Gaib Ko Ambiyah Wa Auliyah Ke Liye Mana Gaya Hai Use Har Momin Ke Liye Aam Kaha Gaya Hai Jo Ke Ek Amar Waqeh Hai Iska Kon Inkaar Karta Hai Al Humdullah Haq Wo Hai Jo Sar Chad Kar Bole.

Ab To Apne Bhi Ilm E Atai Ko Taslim Kar Lia Aur Ambiyah Wa Auliyah Ke Liye Is Ke Umoom Ko Maan Lia Ab Zara Yeh Bataye Ke Wo Jo Apne Kaha Tha Ke

Zati Wa Atai Ke Taslim Ne Kya Hi Darwaze Khole Hai. Is Ke Paish Nazar Janaab Ka Kya Fatwa Hai Ap Baqaul Khud Apne Taslm Ko Taslim Karke Mushrik Hue Ke Nahi. Raha Yeh Kahna Ke Iska Kon Inkaar Karta Hai Iska Jawab Ap Hi Maqula Se Zahir Ke Is Inkaar Wo Karta Hai Jo Zati Wa Atai Ke Farq Ko Nahi Manta Atai Ko Bhi Shirk Kahta Hai Aur Wo Ap Hazrat Hai Aur Aapka Imaam Ul Taiqa Hai Jo Jagah Jagah Apni Taqiyatul Imaan Me Atai Par Bhi Hukm E Shirk Jardta Hai. Magar Baat Yeh Hai Ke "Darog Gaura Hafiz Nabashd" Phir Yeh Ke Abhi Abhi Har Momin Ke Liye Ilm E Gaib Manane Par Ap Sadr Ul aFazil Allayrehma Par Aitraz Kar Chuke Hai Aur Isi Ko Aage Chal Kar Amar Waqeh Bata Chuke Hai. Chu Khush. Jis Baat Ka Iqraar Kije Isi Par Aitraz Jardiye. Kya Ab Bhi Na Suja Ke Iska Inkaar Kon Karta Hai.

Wala Huwal Wala Quwat.

"Agar Esa Hi Ilm E Gaib Alim Ul Gaib Kah Kar Sabit Kia Jata Hai Phir To Nazah Mehaj Lagzi Wa Rasmi Rah Jata Hai.

Aqwal : Bilkul Jhoot Aur Sarih Fareb Hai Awal Tum To Zati Wa Atai Ke Farq Hi Ke Munkir Ho Aur Use Shirk Kahte Ho Phir Tumhara Ilm E Atai Taslim Karna Kya Ma'na Saniyan Yahi Ilm Makaan Wama Yakun Par Jo Malumat E Illahiya Ne Mantahiya Bil Fa'al Ka Qatan Baz Hai Ilm E Kuli Ka Dhoka Hai Abhi Abhi Kah Chuke Ke Alim Ul Gait Kuli Aur Is Se Pehle Bhi Kah Chuke Ho Aur Yahi Sara Taiqa Manta Hai Aur Isi Par Khuda

Se Masawat Ka Ilzaam Deta Hai. Salsan Sabit Bi Karte Ho To Esa Jis Me Huzur ﷺ Ki Koi Takhsis Nahi. "Esa Ilm To Har Sabi Wa Majnu Jamih Haiwanat Waham Ko Hasil Hai" Jaise Ke "Lafz Hifz Ul Imaan" Me Asharf Ali Thanvi Ne Kaha Aur Jo Shaitaann Wa Malk Ul Maut Ke Ilm Se Kam Ho Jaisa Ke "Barahin Qata'a" Me Likh Mara.
Wala Huwal Wala Quwat.

Baye Hum Kyonkar Aankho Dhul Jhokte Ho Aur Kahte Ho Ke Phir To Nazah Mehajz
"Allah Khano Ke Makr Ko Rah Nahi Deta."
Bahumdullilah Nabi Ke Tarjuma Razwiyah Aur Masla Gaib Me Mautraz Ki Tamaam Wahahiyaat Ka Jawab Sabi Tamaam Hua.
Mautraz Bahadur Phir Latifa Chhod Rahe Hai, Mulahija Ho, Kahte Hai "Molvi Ahmad Raza Khan Barelvi Surah Ul Ad Duha Ke Ayat . Ka Tarjumah Karte Hai. "Aur Tumhe Apni Mahabbat Me Khud Rafta Paya To Apni Tarf Rah Di" Aur Surah Sha'ara Ruku 2 Ayat 19/20 Ka Tarjuma Karte Hai. "Musa Ne Famraya Maine Wo Kaam Kia Jab Ke Mujhe Rah Ki Khabar Na Thi, " Zalalat Ke Dono Ma'ani Sahi Hai Mahabbat Ki Waraftagi Aur Rah Se Bekhabari Hume Yaha Dikhana Yeh Hai Ke Hazrat Mohammad ﷺ Ke Liye Zalalan Ka Tarjumah Mahabbat Ki Waraftagi Karke Aur Musa Allaysallam Ke Liye Zalalein Ka Tarjumah Rah Se Bekhbari Karke Dozakhi Kyon Ikhtiyaar Ki Hai,

Aqul

Mautraz Bahadur Ab Hum Se Usno Ke Yeh Tumhari Umuma Dozakhi Kis Kis Ne Ikhtiyaar Ki Hai. Mulahija Ho. Mufsrir Quraan Hazrat Ibne Abbas Radiallahu Ta'la Anhuma Sura Ashara Ki Isi Ayat Ki Tafsir Yun Farmate Hai : Yeh Ayat Mah Tafsir Naqal Hoti Hai .

Yani Maine Wo Kaam Kia Jab Ke Mujhe Tere Ahsan Ki Khabar Na Thi Aur Yahi Hazrat Ibne Abas Ad'duha Ki Ayat Mazkur Ki Tafsir Me Farmate Hai.

Yani Aey Mohammad ﷺ Allah Ne Apko Gumraho Me Paya To Nabuwat Se Hidayat Di, Mautraz Bahadur Dekho Yaha Bain Qaum Zalaal Farmaya Waha Yun Na Farmaya. Aur Sune Allama Qazi Ayaz Shifa Me Ayat Karima . Mufsrin E Kiram Se Mut'addad Jo Naqal Farmate Hai :

Isi Ke Mutsil Farmaya

Yaha Kaha Gaya Ki Tafsir Me Ke Apko Nabuwat Se Bekhabar Paya To Nabuwat Ki Taraf Raha Di. Yeh Tibri Ka Qaul Hai Aur Kaha Gaya Ke Allah Ne Apko Gumraho Me Paya To Unki Gumrahi Se Mehfuz Rakha Aur Ummat Ke Imaan Aur Unke Rushd Wa Hidayat Ki Rah Dikhai , Yeh Sadi Se Aur Boht Saro Se Manqul Hai Aur Kaha Gaya 3 Ke Aap Apni Shariat Ke Hai Isliye Huzur ﷺ Gar Hira Me Khalwat Guzre Hua Karte Is Taraqe Ki Talab Me Jiske Push Parda Apne Rab Ki Ibadat Kare Yaha Tak Ke Allah Ne Apko Islam Ki Taraf Hidayat Di Yeh Qaishri Ke Qaul Ka Mahfum Hai Aur Kaha Gaya Ke Aap Haq Ko Ijmalan Jante They To Allah

Ne Apko Is Ki Tafsil Batai. Yeh Qaul Ali Bin Isa Ka Hai. Aur Kaha Gaya Ke Allah Ne Apke Amar Nabuwat Ko Ashkaar Kia Qatai Dalilo Se Aur Kaha Gaya Ke Aap Ko Makka Me Iqamat Aur Madina Ko Hijrat Ke Bare Me Mutrad Paya To Apko Madina Ko Hijrat Ka Hukm Farmaya Aur Kaha Gaya Ke Aap Ko Hadi Paya To Apke Zariye Gumraho Ko Hidayat Di Aur Hazrat Jafar Sadiq Ne Famraya Ke Matlab Yeh Hai Ke Maine Aey Mehboob Tumhe Apni Mahabbat Azali Se Bekhabar Paya To Tumhare Uper Apni Magfirat Ki Manat Rakhi Take Tum Meri Mahabbat Ko Jano Aur Ibne Ata Ne Farmaya Ke (Allah) Maine Tujhe Apni Marifat Ka Mahb Wa Talabgaar Paya To Apni Taraf Rah Di (Yeh Wo Tawajah Hai Jo Ala Hazrat Allayrehma Ne Tarjumah Me Ikhtiyaar Farmai) Aur "Dal" Mahab Ko Kahte Hai Jaisa Ke Allah Ke Qaul Me . Main Yani Apko Yusuf Se Purani Mahabat Me Mubtalah Hai Aur Is Bat Me Baradaran Yusuf Ne Dene Ki Gumrahi Murad Na Li Isliye Ke Agar Ye Baat Allah Ke Nabi Ke Liye Kahte Kafir Ho Jate Aur Esa Hi Unke (Ibne Ata) Nazdik Allah Ke . Me Hai Yani Hum Zulekha Ko Yusuf Ki Mahabbbat Me Girftaar Dekhte Hai Aur Junaid Radiallahu Ta'la Anho Ne Farmaya Ke Aapko Is Quraan Ke Bayan Me Muthir Paya Jo Aap Par Utra Aapse Bayan Farma Dia Aur Kaha Gaya Ke Aapko Allah Ne Kanzul Makhfi Paya Ke Aapki Nabuwat Ko Koi Na Janta Tha. Yaha Tak Ke Allah Ta'la Ne Apko Zahir Farmaya To Naik Bakhto Ko Apki Magfirat Bakhshi Aur Isi Tarah Allah Ta'la Ka

Qaul Hazrat Mus Alaysallam Ke Bare Me Mushkl Hai Matlab Yeh Hai Ke Maine Wo Kam Bagair Qasd Ke Kia (Yani Qabtai Ko Gunsa Mar Kar Qatal Karne Ka Qasd Nahi Kia) Yeh Qaul Ibne Arfa Ka Aur Zahri Ne Famraya Ke Ma'ani Yeh Hai Ke Main Bekhabaro Me Se Tha Mautraz Bahadur Yeh Dekhe Zalalain Me Allama Imaam Qazi Ayaz Ne Dus Taujiyad Naqal Farmai Manjumla In Ke Wo Taujiyah B Hi Hai Jo Ala Hazrt Allayrehma Ne Ikhtiyar Farmai Aur Surah Sha'ara Me Sirf Do Taujih Naql Farmai Jis Se Zahir Ke Wo Jo Rahe Aap Ne Di Hai Ke Yahi Taujiya Surah Sha'ara Me Kyon Na Ki Aur Dozakhi Kyon Ikhtiyaar Ki Wo Rahe Kisi Ki Nahi Warna Imaam Qazi Ayat Jaise Kashir Ul Atlah Shaikh Use Zaroor Naqal Farmate. Mazid Itminaan Ke Liye Madarik , Jalalain Wa Sawai Ki Shahadat Deta Hu. Yeh Dekho Madarik Phir Jalalain Wa Sawi Me Is Ayat Me Unhe Do Wajh Ka Pata Milta Hai Jo Shifa Me Ibne Arfa Aur Zahri Se Naqal Hue, Tisri Wajh Koi Nahi Bata Raha Hai. Han Albata Ibne Abbas Radiallahu Ta'la Anhuma Se Tisri Waj Mustfad Hui Isliye Madarij Ul Nabuwat Tafsir Azizi Me Wahi Manjumla Digar Taujihat Ke Ibne Ata Wali Tajiya Jise Ala Hazrat Ne Ikhtiyaar Farmaya Hai.

Jab Zikr Farmai To Uski Nazir Me Ayat Karima . Aur Ayat Karima Arbi Scna Me Nahi Do Ayato Ka Zikr Farmaya Jab Ke Shifa Me Unhi Do Ayato Se Nazir Paish Ki. Bhala Agar Sura Sha'ara Ki Ayat Me Wo Tauwja Manqul Hoti To Koi Isko Nazir Paish Me Karta.Mautraz

Bahadur Ab Yahi Aitraz Hazrat Ab Abbas , Hazrat Jafar Sadiq, Ibne Ata Wagera Aima Kiram Par Kar Bhago (Balke Shifa Wa Madrij Ul Nabuwat Wa Tafsir Azizi Ke Musnifin Par Bhi Aitraz Karo Ke Unhone Is Tawjah Ko Barqaraar Rakha Jis Se Tumhari Maz'auma Dozakhi Lazim Aai) Ke Jo Taujihat Zalalain Me Un Aimane Zikr Farmai Unme Se Akshar Jo Guzre. Aage Likhte Hai. "Tamaam Paigambaro Ki Mohabbat Wa Azmat Farz Hai Aur Ahanat Kufar Hai Darjo Ka Farq Alag Chiz Hai Magar Esa Nahi Kaha Ja Sakta Ke Ek Jumla Ek Paigamar Ke Haq Me Tauheen Ho Dusre Ke Haq Me Tarif Ho Mahbat Wa Imaan Ka Taqaza Yeh Tha Ke Dono Jagah Yakstaniayt Ikhtiyar Karte.

Aqwal Ahca To Aap Sarkar Ala Hazrat Par Musa Allaysallam Ki Ahanat Ka Ilzaam Rakha Chahte Hai Aji Janaab Sarkar Ala Hazrat Ne Jo Kuch Farmaya Wo Mufsrin Kiram Ke Farmaan Ka Ain Mafaad Hai Chunache Unke Aqwal Guzre Apki Aankhe Sarkar Ala Hazrat Ki Dushmani Me Band Hai Ankhe Khole Mufsrin Kiram Kia Farma Rahe Hai Aur Phir Unke Farmaan Ki Roshni Me Apni Ba Tole

Badi Hai Wo Bat Jo Unke Muh Se Nikalti Hai Wo Nahi Bolte Magar Jhoot Rashid Wa Khalil Wa Asharaf Ali Thanvi Wa Qasim Nanuthavi Ki Kufri Ibratein To Tauheeen Nahi Aur Ala Hazrat Ka Qaul Jo Mufsrin E Kiram Ke Farman Ka Ain Mafaad Hai Wo Tumahre Nazdik Tauheen Qarar Paye. Sharm Tumko Magar Ati Nahi. Tumhaare Qaul Mautraz Bahadur Janaab Ne Ala

Hazrat Ke Mutliq To Yeh Muh Bhar Ke Kah Dia Ke Mahabbat Wa Iman Ka Taqaza Yeh Tha Ke Dono Jaga Yaksaniyat Ikhtiyaar Karte Warna Hum Yeh Kahne Par Majbur Hai Ke Jinko Apna Samja Unke Liye Alfaaz Hi Apnaiyat Ke Laye Aur Jinko Gair Samja Unke Liye Apnaiyat Nahi Pasnd Ki Aur Hazrat Musa Allaysallam Ke Mutliq Wahi Farmaya.

Ji Haan Shah Abdul Aziz Sahab Allayrehma Ne Tumhare Taur Par Hi Apnaiyat Ke Wahi Alfaz Apni Tafsir Me Muqrar Kiye Hai Aur Hazrat Musa Alalysallam Ke Mutliq Wahi Farmaya Jo Ala Hazrat Allayrehman Ne Tarjuma Me Farmaya Hai Zara Dad Insaan Dijiye Aur Yahi Sab Kuch Shah Sahab Ko Bhi Kah Lijiye Sabut Me Shah Sahab Ka Kalaam Paish Hai. سورہ والنازعاتKi Tafsir Me Hazrat Musa Allaysallam Ke Waqia Ka Tatmia Yun Bayan Farmate Hai"
Mautraz Bahadur Sahab Is Khat Kashida Faqir Ko Ankhe Khol Kar Khub Gaur Se Dekho Aur Suno Aur Surah Dua Ki Tafsir Me Farmate Hai : "Farsi Scan Me" ."
Yeh Dekhe Shah Sahab Zalalan Me Yeh Wajah Naqal Farma Rahe Hai Aur Use Muqrar Rakha Rahe Hai Aur Yeh Bata Rahe Hai Ke Quraan Apni Jamih Wajuh Par Hujjat Hai.Kamafi Al Zurqani Ali Al Mawahib Mautraz Sahab Bahadur Shadid Apko Ab Tak Apne Imaam Ul Taiqa Ke Bajurggwar Khandan Ki Tafsir Dekhne Ka Mauqa Na Mila Tha. Ab Shayd Dekhe To Yuh Chalaye Ke Unhone Kab Is Wajh Ko Muqrar Rakha Hai Wo To

Yeh Farma Rahe Hai " Farsi Scna Me Awalan Yeh Shah Sahab Ne To Yuhi Farmaya Ke Farsi Scan Me
Aur Taujiya Mazkur Malum Ho Chuka Ke Hazrat Ibne Ata,Radiallahu Ta'la Anho Ki Bayan Farmuda Hai Kya Unke Bare Me Yeh Gumaan Kia Ja Sakta Hai. . Nadanstamaz ? Ya Yun Kah Jayega Ke Shah Sahab Ne Jo Ma'ani Bayan Famraye (Ke Huzur ﷺ But Parsti Wa Rasam Jahiliyat Se Bezar Aur Rab Ibrahim Allaysalam Ki Taraf Mutwaja They Aur Milt Ibarhaimi Ke Ahkam Ki Talsh Me Betaab They Yaha Tak Ke Allah Ta'la Ne Apko Milat Ibrahimi Ke Usool Se Agah Kia) Wo Hazrat Ibne Ata Radiallahu Ta'la Anho Ko Yaqinan Malum They Magar Yeh Pasnd Apni Apni . Unhe Yeh Taujiyah Pasnd Aai.

Wo Kahte Hai Dar Tafsirein Gumrahi Dur Dur Rafsta Andjis K Saaf Matlab Hai Ke Humari Mukhtara Taujiyah Wo Hai Jo Hum Pehle Zikr Ki Baqi Wajud Dusr Ki Hai, Wo Bhi Murad Ho Sakti Hai Kyon Mautraz Bahadur Tumhare Taur Par Shah Sahab Ne Dozkahi Ikhtyaar Karne Ki Ijazat De Di Ke Nahi Wala Huwal Wala Quwat Socho To Samj Me Aa Jaye Ke Is Taujiyah Me Aur Shab Sahab Ki Taujiyah Me Ilam Wa Mamul Ka Artbaat Hai. Are Mahabat Na Hoti To Tariqa Ibadat Ki Tala Kaha Hoti. Ab Hum Taraqi Karke Kahte Hai Ke Yeh Taujiyah Dur Ki Hargiz Nahi. . Wo Jo Digar Se Pehle Jo Taujiyah Khud Unhone Bayan Farmai Aur Jiska Mukhtsar Tarjuma Bhi Guzra Us Ka Hasil Yeh Hai Ke Allah Ne Aapko Is Tariqe Ka Talabgar Paya Jis Par Aap

Iski Adat Kare Yaha To Yeh Ma'ani Bataye Aur Wah Aqisa Hazrat Musa Allaysallam Me Yun Farmaya Ke "Dara Waqt Nada Wa Jahil Badam" Ab Kaho Mahabat Wa Imaan Ka Taqaza Yeh Tha Ke Dono Jagah Yaksaniyat Ikhtiyaar Karte Warna Wala Huwal Wala Quwat. Aage Mautraz Bahadur Kahte Hai Ke Tarjuma Razwiyah Is Qism Ki Talimat Se Bhara Pada Hai Iska Faisala Mautraz Ne Padne Walo Par Chordh Hai Hum Bhi Unhi Par Chordte Hai Nazrin Kiraam Khud Faisala Kare Ke Jis Shakhs Ko Aitraz Ki Hawas Me Aima E Kiram Asaatin E Deen Aur Khud Apne Bujurago Ka Kalaam Nazar Na Aye Aur Ankhe Mich Kar Muh Khol Kar Sab Par Aitraz Kar Bethhe Iska Kya Thikana. Wala Huwal Wala Quwat.

Muatraz Bahadur Tarjuma E Razwiyah Par Zubaan Darazi Karne Ke Bad Ab Tafsir Naimi Par Muh Kholte Hai "Tarjuma Razwiyah Ke Tafsiri Hasiye Barelviyon Ke Sadar Ul Fazil Molvi Naimudeen Muradbadi Ne Likhe Hai Jis Me Boht Si Bidato Aur Fazul Rasmo Ko Quran Majid Se Sabit Karne Ki Koshish Ki Hai Yhe Tafsir Tahrif Ma'anvi Ka Ala Namuna Hai. Mautraz Bahadur Shuru Se Akhir Tak Ilzam Taraashi Hi Kar Rahe Hai. Ab Ke Phir Tahrif Wa Bidat Ka Ilzam Unhone Dharaya Ahi Nazrin Kiram Ne Khub Jaan Lia Hoga, Ke Yeh Dono Unhi Hazrat Ka Nasib Hai Mautraz Bahadur In Sha Ul Karim Tafsir Naimi Par Bhi Aitrazat Ka Kafi Jawab Aur Apne Marz Ka Shafi Elaaj Le Ge,

Mautraz Bahadur Likhte Hai " Qurana Majid Ki Pehli Surat Me Ayat . Par Jab Musfir Sahab Pohche Sakht Hairat Me Pad Gaye Ke Ab Kia Kare. Allah Ta'la Apne Bando Ko Talim De Raha Hai Ke Roz Is Tarah Iqrar Kia Kare . Aey Allah Hum Teri Hi Ibadat Karte Hai. Tuj Se Hi Madad Chahte Hai Aur Yaha Haal Yeh Hai Ke Allah Ke Elawa Beshumar Taqdirsaaz, Fariyad Ras, Mushkil Kusha. Aulad Dene Wale, Rozi Dene Wale, Balaye Dur Karne Wale , Maan Rakhe Hai. Qaula Taqdir Par Saaz Aqwal Yeh Hum Ahle Sunnat Par Iftra Hai. Humara Aqeedah Yeh Hai Ke Roz E Awal Se Roz E Akhir Tak Jo Kuch Ho Raha Hai Jo Hoga Wo Sab Allah Ta'la Ne Azal Me Muqdar Farma Dia Khair Wa Shar Kam Umoor Isi Taqdir Ke Mutabiq Hote Hai.

Chunache Imaam Ahle Sunnat Sakrar Ala Hazrat Allayrehma Al Nazir Babaal Ul Tadbir Me Ek Masla Ke Jawab Me Jo Farmate Hai Masla Aur Jawab Ka Kuch Hisa Manqul Hota Hai. Kya Farmate Hai Ulm E Deen Is Masla Me Ke Khalid Yeh Aqeedah Rakhta Hai Ke Jo Kuch Kaam Bhala Ya Bura Hota Hai Sab Khuda Ki Taqdir Se Hota Hai Aur Tadbirat Ko Kar Deeni Me Amar Musthasan Aur Behtar Janta Hai Walid Khalid Ko Boja Musthasan Jante Tadbiraat Ke Kafir Kahta Hai Balke Use Kafir Samj Kar Salam Wa Jawaab Salam Bhi Tarak Kar Dia Aur Kahta Hai Ke Tadbir Koi Chiz Nahi Bilkul Wahiyat Hai Aur Jo Ashkhas Apne Atufail Padate Likhte Ahi (Khawa Arbi Khawa Angrezi) Wo Jhak Marte Hai Gao Khate Hai Kyon Ke Padna Likhna Tadbir

Me Dakhil Hai Pas Walid Ne Khalid Ko Jo Kafir Kaha To Wo Kafir Hai Ya Nahi Aur Nahi Hai To Kahne Wale Ke Liye Kya Gunah Ta'azir Hai.

Al Jawab

Beshak Khalid Sacha Aur Uska Yeh Aqeedah Khas Ahle Haq Ka Aqeedah Hai. Fi Al Waqih Ilm Alam Me Jo Kuch Hota Hai Allah Azwajjal Ki Taqdir Se Hai.

Magar Tadbir Zanhar Mu'atal Nahi Dunia Alam Asabab Hai Rab Jal Majda Ne Apni Hikmat Balga Ke Mutabiq Is Me Musbabaat Ko Asbaab Se Rabt Dia Aur Sunnat E Illahiyah Jari Hui Ke Sabab Ke Bad Musbab Paida Ho Jis Tarah Taqdir Ko Bhul Kar Tadbir Par Phulna Kufaar Ki Khaslat Hai Yuhi Tadbir Ko Mahaj Abas Wa Mutar Wadud Fazul Wa Mardud Batana Kisi Khuli Gumrahi Ya Sache Majnu Ka Kaam Hai.

Niz " Salj Al Sadur Imaan Ul Taqdir Me Farmate Hai. Han Yeh Usne Apni Rahmat Aur Apni Gana E Mutliq Se Adaat Jari Farmaye Ke Banda Jis Amar Ki Taraf Qasad Kare Apne Jawarh Idhar Phire Allah Ta'la Apne Irade Se Use Paida Farma Deta Hai Maslan Usne Hath Diye Unme Phialne,Sametne, Uthane, Jukne, Ki Quwat Rakhi Talwar Banai Batai Isme Dhar Aur Dhar Me Kaat Ki Quwat Rakhi Us Ka Uthhna Lagana War Karna Bata Ya Dost Dushman Ki Pehchan Ko Aqal Bakhshi Use Naik Wa Bad Me Tamiz Ki Taaqat Ki Shariat Bhij Kar Qatal Na Haq Wa Haq Ki Bhalai Burai Saf Jatadi Zaid Ne Wahi Khuda Ki Banai Hui Talwar Khuda Ke Banaye Hue Hath Khuda Ki Di Hui Quwat Se Uthane Ka Qasad

Kia Wo Khuda Ke Hukm Se Uthh Gayi Aur Juka Kar Walid Ke Jism Par Pohchane Ka Irada Kia Wo Khuda Ke Hukm Se Jhuki Aur Walid Ke Jism Par Lagi To Yeh Zarb Jin Umoor Par Mauquf Thi Sab Ata E Haq They Aur Khud Jo Zarb Waqeh Hui Barada Khuda Waqeh Hui Aur Ab Jo Zarb Se Walid Ki Gardan Kat Jana Paida Hoga Yeh Bhi Allah Ke Paida Karne Se Hoga Na Chahta To Ek Zaid Kya Tamaam Ins Wa Jin Wa Malk Jamah Ho Kar Talwar Par Zor Karte To Uthhna Dar Kinaar Hargiz Janbis Na Karti Aur Uske Hukm Se Uthhane Ke Bad Agar Wo Na Chahta To Tamaam Zamin Wa Asaman Pahad Sab Ek Langar Bana Kar Talwaar Ke Paiole Par Dalde Jate Nam Ko Bal Barabar Na Jabhkti Uar Uske Hukm Se Jukne Ke Bad Na Chahta To Muhal Tha Ke Walid Ke Jism Tak Pohchati Aur Uske Hukm Se Pohchane Ke Bad Agar Wo Na Chahta Gardan Katna To Badi Chiz Hai Mumkin Na Tha Ke Khat Bhi Ata.

Dekho Kaisi Khuli Tasrih Hai Ke Koi Kaam Jahan Me Allah Ki Masiyat Wa Irada Ke Bagair Nahi Hota Niz Kitab Ul Aqaid Masnafia Sad Ul Fazil Maulana Naumudeen Sahah Muraqdabadi Me Hai Dunia Me Jo Kuch Hota Hai Aur Bande Jo Kuch Karte Hai Naiki Badi Wo Sab Allah Ke Ilm Azli Ke Mutbiq Hota Hai Jo Kuch Hone Wala Hai Wo Sab Allah Ke Ilm Me Hai Aur Uske Pass Likha Hua Hai Phir Bhi Hum Ahle Sunnat Par Yeh Ilzaam Dena Kya Yahi Shaan Deeniyat Hai Is Ilzaam Ke Jhoot Hone Ke Liye Yahi Kafi Hai Ke Mautraz Bahadur Ne Uske Sabut Ulm E Ahle Sunnat Wa Jammat Ka

Kalam To Kya Unki Kisi Kitab Tak Ka Zikr Nahi Kia Aur Zikr Karte To Kaha Se Karte Bahamd Ta'la Humara Daman Is Tauhamat Se Paak Hia Nazrin Kiram Ab Iske Siwa Kya Kaha Jaye Ke Jhooto Par Allah Ki Laanat.

Mautraz Ke Is Bohtaan Tarashi Ka Mansha Yeh Hai Ke Hum Yeh Aqeedah Rakhte Hai, Ke Aauliyah Allah Ki Dua Se Hajtein Milti Aur Balaye Dur Hoti Hia Mautraz Bahadur Agar Yahi Taqdir Sazi Hai To Sab Se Pehle Huzur Sarwar E Ambiyah ﷺ Par Aitraz Ke Yeh Wo Farmate Hai. . Taqdir Kisi Chiz S Enahik Talti Magar Dua Se Yani Qaza E Mul'aq . Dusri Hadeeees Me Syed Alam ﷺ Farmate Hai .

Taqdir Ke Aage Ahtiyat Ki Kuch Nahi Chalti Aur Dua Us Se Jo Utar Aai Aur Jo Bhi Nahi Utari Dono Se Nafah Deti Hai Aur Beshak Tarti Hai Dua Us Se Ja Milti Hai Dono Qayamat Tak Kushti Ladte Rahte Hai. Yani Bala Kitna Hi Utarna Chahe Dua Use Utarne Nahi Deti. . Dekho Mautraz Bahadur Kaisa Saaf Irshad Hai Ke Dua Qaza Mu'alaq Ko Taal Deti Hai Aur Dua Us Bala Se Jo Utar Chuki Aur Jo Na Utari Nafah Deti Hai Aur Yeh Ke Dua Bala Se Ladti Hai Use Utarne Nahi Deti.

Mautraz Bahadur Ab Yaha Is Par Bhi Chalao Ke Haye Yeh To Shirk Se Bad Kar Ho Gya Haaye Dua Ko Huzur ﷺ Ne Taqdir Par Galib Jata Dia. Wal Ayazbillah Al Aliul Azim

Qaul Farya Dars, Mushkil Kusha Wa Haajat Rawa, Aulad Dene Wale Wa Rozi Dene Wale,Balaye Dur Karne Wale Maan Rakhe Hai.

Haqiqi Fariyad Ras , Mushkil Kusha Wa Hajat Rawa Allah Ta'la Ne Apni Rehmat Ka Mala Se Hum Aajizo Ke Liye Ke Us Se Bara Rast Hasul Faiz Na Kar Sakte They, Apni Aa'anat Wa Imdad Ke Zara Paida Farmate Aur Ambiyah Wa Auliyah Ko Jis Tarah Hum Tak Apne Ahkam Ki Tablig Ka Wasta Banaya Usi Tarah Humare Lie Unko Apni Janib Ka Zariya Ujma Aur Apni A'anat Ka Mazhar Atam Banaya .. Allah Ta'la Ki Taraf Wasila Dhundo Aur Sab Ka Wasila Azmi Sab Se Azim Wa Arfah Syed Ul Bashar Janaab Mohammad Rasoolallah ﷺ Ko Banaya To Jab Naimat E Alam Me Bati Ya Batati Hai Unhi Se Batti Hai Aur Batati Rahegi Aur Alam Me Kisi Se Jo Masiyat Dur Hui Ya Hoti Hai Unhi Se Dur Hui Aur Hoti Rahegi. .. Aey Rasool Humne Tumhe Alam Ki Rahmat Bana Kar Bheja.

Mautraz Bahadur Yeh Lo Allah Ne Mohammad Rasoolallah ﷺ Ko Rahmat E Alam Banaya. To La Jarm Wo Sab Ke Hajat Rawa Mushil Kusha Hue Isiliye Maula E Karim Ne Apne Karam Se Sab Se Azim Hajat Ki Talab Ke Liye Apne Pyaare Ke Darpar Humko Lakhada Kia. . Yani Aur Agar Jab Wo Apni Jano Par Zulm Yani Gunah Kar Ke Tere Pass Hazir Ho Pas Allah Se Ma'afi Chahe Aur Mafi Mange Unke Liye Rasool , To Allah Ko Tauba Kabul Karne Wala Meharbaan Payege. Yahi Wajh Hai Ke Khud Huzur ﷺ Ne Ek Nabina Ko Yeh Dua Talqin Farmai Ke Bad Namaz Yun Kahe . Ya Rasoolallah Me Huzur Ke Wasile Se Apne Rab Ki Taraf Apni Hajat Me Muh Karta Hu Ke Meri Yeh Hajaat Puri Ho Aur Baz

Riwayt Me Hai. . Yaa Rasoolallah Take Huzur Meri Yeh Hajat Puri Farma De Un Nabina Ne Bad Namaz Yeh Dua Ki Fauran Ankhe Khul Gayi Tibrani Wagera Ki Riwayat Hadees Me Hai Ushman Radiallahu Ta'la Anho Ki Khilafat Me Hazrat Usman Bin Hanif Ne Yeh Dua Ek Sahabi Ya Tabai Ko Batai Unhone Bad Namaz Yuhi Nida Ki Yaa Rasoolallah Me Huzur Ke Wasile Se Is Hajjat Me Allah Ta'la Ki Taraf Tawaja Karta Hu Unki Hajjat Bhi Puri Hui Phir Ulma, Humesha Ise Qaza E Hajjat Ke Liye Likhte Aaye, Niz Sahi Muslim Wa Abu Dawood Wa Ibne Majah Maujam Kabir Me Rabiah Bin Ka'ab Salmi Radiallahu Ta'la Anho Se Hai Huzur Purnnoor Syed Ul Alamnn ﷺ Ne Farmaya Mang Kya Mangta Hai Ke Hum Tujhe Ata Farmyege Arz Ki Main Hazrat Se Sawal Karta Hu Ke Jannat Me Huzur Ki Rafaqat Ata Ho Farmaya Bhala. Aur Kuch ? Arz Ki Bas Meri Murad To Yahi Hai Alhumdullilah Yeh Jalil Wa Nafis Hadees Har Har Fiqre Se Wahabiyat Kash Hai Huzur Aqdas ﷺ Ne A'na Farmaya Ke Meri Ana'nat Kar Isiko Ist'anat Kahte Hai. Yeh Dar Kinaar Huzur E Wala ﷺ Ka Mutliq Taur Par Sal Farmana Ke Mang Kya Mangta Hai Jan Wahabiyat Par Kaisa Pahad Hai Jis Se Saaf Zahir Ke Huzur Har Qism Ki Hajat Rawai Farma Sakte Hai Dunia Wa Akhirat Ki Sab Murade Huzur Ke Ikhtiyaar Me Hai Jab To Bila Taaqid Wa Takhsis Farmaya Mang Kya Mangta Hai. Hazrat Shaikh Abdul Haq Mohdeesh Dehlvi Quds Sira Ul Qawi Sharha

Mishkat Sharif Me Is Hadees Ke Niche Farmate Hai, Farsi Scanme .

Yani Huzur Aqdas ﷺ Ne Jo Magagne Ka Hukm Dia Mutlaq Dia Is Se Mustfaad Hota Hai Ke Allah Azwajjal Ne Huzur Ko Qudrat Bakhshi Hai Ke Allah Ta'la Ke Khazano Me Se Jo Kuch Chahe Ata Farmaye Phir Likha . Yani Imaam Ibne Sabih Wagera Ulma Ne Huzur Aqdas ﷺ Ke Khasais Karima Me Zikr Kia Hai Ke Jannat Ki Zamin Allah Jal Wa Ala Ne Huzur Ki Jagiri Kardi Hai Ke Usme Se Jo Chahe Jise Chahe Bakhsh De, Mautraz Bahadur Mustafa ﷺ Ki Hajjat Rawai Ke Jalve Dekh Chuke, Ab Aauliyah E Kiram Ki Imadaad Ana;At Ka Sabut Lijiye. Awarif Ul Marif" Me Shahbudeen Shaurwardi Radiallahu Ta'la Anho Ne Yeh Hadees Naqal Farmai.

Yani Mere Bande Par Jab Meri Mahbbat Galib Hoti Hai To Uski Lazat Wa Kaushish Apne Zikr Me Kar Deta Hu To Wo Mera Aashiq Ho Jata Hai Aur Main Use Chahta Hu Aur Apne Darmiyan Aur Uske Darmiyan Parda Utha Deta Hun Jab Log Bholte Hai Wo Nahi Bolta Yahi Hai Jinka Kalam Ambiyah Ka Kalam Yahi Hai Jo Sache Jawanmardyahi Ke Jab Me Ahle Zamin Par Aqubat Ya Ajaab Bhejane Ka Irada Karta Hu Ot Unko Yad Karta Hu To Unke Tufail Ajaab Ko Ahle Zamin Se Pher Deta Hu. Niz Isi Awarif Ul Marif Me Hai. .

Yani Apni Isnad Se Shaikh Shahabudeen Sauharwardi Radiallahu Ta'la Anhoo Se Rawi Ke Farmaya Rasoolallah ﷺ Ne Ke Allah Ta'la Saleh Musalmaan Se

Uske Ahle Bait Aur Padosiyo Me Sonfar Se Bala Dur Farmata Hai, Niz Isi Me Hai. .

Yani Huzur ﷺ Se Marwi Hai Ke Aap Ne Farmaya Ke Agar Allah Ke Ibadat Guzar Bande Aur Dudh Pite Bache Aur Charindo Janwar Na Hote To Tum Par Ajaab Dha Dia Jata Aur Phir Muhakam Kar Dia Jata Niz Isi Me Hai Hazrat Jabir Bin Abdullah Radiallahuta'la Anho Huur E Aqdas ﷺ Se Rawi Ke Farmaya Huzur ﷺ Ne Allah Ta'la Naik Mard Ke Sadqa Me Uski Aaulad Aur Uski Aaulad Aur Uske Ahle Humesayon Ki Islah Hal Fatma Ahi Aur Wo Allah Ki Amaan Me Rahte Hai Jab Tak Wo Unhhi Rahe. Dekho Mautraz Bahadur Kaisi Saf Sarih Hadeesein Hai Ke Aauliyah Allah Ke Zariye Balaye Dur Hoti Hai Aur Unse Islah Haal Hoti Hai Kyon Mautraz Bahdur Islah Hal Me Rozi Milna Hajat Rawa Hona Aulad Milna Shamil Nahi ?Zaroor Sab Iske Umum Me Dakhil Hai. Mautraz Bahadur Yahi To Humara Aqeedah Hai. Jo Yeh Hadeesein Bata Rahe Hai Ke Aauliyah E Kiram Dafih Bala Wa Usul E Rizq Wa Khair Wa Barkat Ka Zariyah Hai Kisi Se Puchho Dekho Ke Aya Tum Aauliyah E Kiram Ko Un Umur Me Mustqil Bil Izaat Jante Ho Ya Allah Ki I'anat Ka Mazhar Jante Ho Wo Yahi Kahega Ke Mustqil Bil Izaat Kisi Kam Me Koi Bhi Nahi Aauliya E Kiram Bhi Nahi Wo Faqat Zariyah Aaun Illahi Hai Phir Bhi Tum Ispar Hukm E Shirk Jadte Ho To Awalan Khuda Aur Rasol Ka Jinhone Un Aauliyah Ko Wasta E Zariya Bataya Hai Kya Mushrik Na Kahoge Ye Kaisi Ummat Hai Ke Khuda Wa Rasool Bhi Mushrik

Thhehre. Wal Ayazbillah Ul Azim. Sanyan Aap Hazrat Wasile Par Bhi Shirk Jadte Hai To Lajarm Wasila Bhi Khuda Ke Sath Khas Hua Ab Zara Yeh Bataye Ke Is Se Uper Kon Hai Ke Jis Ke Liye Mazallah Yeh Wasila Wa Wasta Hoga Ab Kahe Ke Wasila Ko Shirk Bata Kar Allah Se Uper Kisi Ko Mana Ke Nahi Aur Jab Allah Se Uper Kisi Ko Mana To Yeh Shirk Jo Apne Ummat E Muslim Ke Sar Thopa Balke Allah Wa Rasool Jal Wa Ala Wa ﷺ Tak Pohcha Ap Hazrat Par Lauta Ke Nahi.

Ab Zara Chand Aqwal E Ulma Sunte Hai Chale Isi Awarif Ul Marif Me Hai :

Yani Murid Yeh Aitqaad Kare Phir Ek Darwaza Hai Jise Allah Ne Apni Janaab Ki Taraf Khola Hai Ke Isi Se Dakhil Hota Hai Aur Iski Tarf Paltta Hai Aur Shaikh Ke Zariyeh Iske Deeni Wa Dunyawi Umoor Nuzul Karte Hai Aur Yeh Aitqaad Karkee Usul Faiz Me Peer Ka Wo Maqam Allah Ke Yaha Wo Maqaam Ahi. Jo Murid Ka Peer Ke Yaha Aur Wo Isliye Allah Se Ruju Karta Hai Jaisa Ke Apni Hajato Aur Apni Mahmat Deeni Wa Duniawi Me Niz Isi Awal Rif Ul Marif Me Hai Yani Jab Kisi Shehar Me Dakhil Ho Towaha Ke Ahya Wa Amwat Se Usul Barkat Ka Qasad Kare Aur Un Aauliyah Ki Ziyarat Kare Niz Iaam Mohammad Gazali Quds Sira Ahya Uloom Me Farmate Hai :

Yani Safar Ki Dusri Qism Yeh Hai Ke Hajj Ya Jihad Kisi Ibadat Ke Liye Safar Karke Aur Isi Me Ambiyah Allaysallam Ki Qabro Ki Ziyarat Aur Sahab Wa Tabayin Aur Tamam Ulma Wa Auliyah Ki Qabro Ki Ziyarat

Dakhil Hai Aur Har Wo Jise Dekh Kar Iski Zindagi Me Barkat Milti Hai Uski Ziyarat Se Uske Wafaat Ke Bad Bhi Is Se Barkat Milti Hai. Mautraz Bahadur Dekha Yeh Wo Jalil Ul Qadr Ulma Kis Tarah Aauliyah E Kiram Ko Hajjat Rawa Mante Unse Barkat Lene Ki Niyat Se Unki Qabro Ki Ziyarat Ka Hukm Dete Aur Us Ziyarat Ke Liye Safar Ko Ibadat Bata Rahe Hai Aur Sunte Chale Shaikh Mohqeek Abdul Haq Mohdeesh E Dehlvi Huzur Gaus E Azam Radiallahu Tala Anho Ki Mada Sirai Akhbar Ul Akhiyar Sharif Me Yun Farmate Hai Farsi Scan Me

Mautraz Sahab. Tasaruf Se Kahna Ke Yahi To Wo Shaikh Mohqeek Mohdeesh E Dehlvi Hai Jinse Tum Sand Pakdte Ho Zara Un Ke Khat Kashida Is Fiqra Ko Dekho Ke Mafatah Khazaan Jodo Azma Tasrfaat Wajud Bhala Batao To Tumhare Taur Par Tumhare Mustnadane Kitna Azim Shirk Kia Kya Ke Khuda Ki Khudai Hazrat Peeran Per Ke Hath Me Dedi Aur Zara Yeh Bhi Batao Ke Tum Ese Ko Den Me Mustnad Maan Kar Khud Mushrik Hue Ke Nahi , Zaroor Hue Wala Huwal Wala Quwat.. Yahi Shaikh Mohqeek Isi Akhbar Ul Akhiyaar Me Mazid Farmate Hai. Farsi Scan Me

Mautraz Sahab Humare To Ambiyah Wa Auliyah Ko Mushkil Kusha Hajat Rawa Manane Par Tumhare Ne Taqdir Saz Manane Ki Tauhamat Humare Sar Dali. Lijiye Shaikh Mohqeek Ne Hazrat Peeran E Peer Ka Zahir Wa Batin Par Tasruf Jin Wa Ins Par Hukumat Gaib Par Itlah Alam Malk Wa Malkut Ka Mushahida Haqaiq Jabrut Ka Kashf Aur Gaibi Atayein De Aur Mahu Wa

Ashbaat Ke Zariye Hawadas Tashruf Karna,Marna, Jilana, Marizo Ki Ahya Karna Wagera Wagera Sab Kuch Sabit Kar Dia Aur Baqaul Tumhare Khudai Sifat Me Shirk Kar Dia. Ji Mautraz Bahadur Ab Shaikh Mohqeek Ko Kis Muh Se Mushrik Kaoge.

. Ab Zara Yeh Sunte Chale Ke Shaikh Mohqeek Ke Yeh Madah Wa Mausuf Huzur Peeran E Peer Dastgir Gaus Ul Saqlain Imam Ul Fariqin Mehboob E Subhan Hazrat Shaikh Muhi Aldeen Abdul Qadir Jilaani Tahdees E Naimat Ke Taur Par Khud Apne Bare Me Kya Farma Rahe Hai Suni Bahjtul Asar Me Us Janaab Se Yun Naqal Farmaya Ke

Yani Farmate Hai Huzur Gaus E Azam Jilani Quds Sira Ul Rabani " Jo Mujh Se Kisi Musibat Me Fariyad Kare Me Uski Musibat Tal Du Aur Mera Shiddat Me Naam Le Uski Mushkil Aasan Karu Aur Jo Allah Ki Taraf Mera Wasila Pakde Kisi Haajat Me Uski Hajat Puri Karu Aur Jo Do Raqat Namaz Pade Har Raqat Me 11 Martaba Surah Ikhlas Bad Fatiah Pade Phir Huzur ﷺ Par Durood Salam Bheje Salam Pherne Ke Bad Aur Mujhe Yad Kare Phir Iraaq Ki Taraf 11 Qadam Chale Aur Mera Naam Le Aur Apni Hajat Ka Zikr Kare Uski Hajjat Allah Chahe Puri Ho. Mautraz Bahadur Aankhe Khol Kar Dekho Yeh Wahi To Hazrat Bade Peer Rehmatullah Allay Hai Jinka Naam Aapne Boht Chamak Ke Liya Hai. Hazrat Bade Peer Farmate Hai "Apni Hajato Ko Khuda Par Chod Do Aur Tamaam Khalqat Se Muh Mordh Kar Allah Ki Taraf Jhuk Jao." Ji Garib Musalmano Par Apna Shirk Na Hone

Ke Liye Gaus E Azam Radiallahu Ta'la Anho Ki Futuh Ul Gaib Ki Ibarat Ka Tarjuma Be Samje To Jhoot Kah Dia Ke Malum Hoga In Sha Allah Ul Karim Aur Wo Bhi Puri Ibarat Ka Likh Kar Matlaba Khulna Jaisa Anqarib In Sha Allah Ul Karim Malum Ho Jata Hai Magar Zar Is Ibarat Ko To Dekho Ke Bade Peer Sahab Kis Tarah Khud Se Fariyad Karte Madad Ke Liye Pukarne Ke Wasile Se Khuda Se Hajat Mangane Aur Us Namaz Ki Talkin Farma Rahe Hai Jis Par Aapne Aitraz Ka Muh Khola Hai Aur Yun Likha Hai Ke "Shayd Isiliye Namaz E Gausiyah Ijaad Ki Gayi Hai Jis Me Bade Peer Rehmatullah Alaly Se Istgasha Kia Jata Hai Ahista Ahista Dusri Ibatein Bhi Esi Tavilo Se Peero Ke Naam Par Ho Sakta Hai Ki Jaane Lage.

Awalan Tum Ne Likha Ijaada Ki Gayi Yeh Gaus E Azam Hum Gulamo Ki Bara'at Farma Rahe Hai Ke Namaz Me Batai Unki Ijaad Nahi. Un Par Jo Ilzam Rakhe Wo Jhoota Hai. Jhooto Par Allah Ki Laanat.

Kyun Mautraz Bahadur Boht Chamak Ke Chale They Gaus Ki Gawahi Dene Gaus Ki Gausiyat Ke Qarba Gaus Ne Kaisa Jhutha Kar Dikhaya.

Wa Lillah Ul Hamd.

Mautraz

Bahadur Ab Unhi Ko Jinka Kalam Bade Aqidat Ke Saht Naqal Kar Laye They Kis Muh Se Mushrik Kahoge Magar Yeh "Behaya Bas Wa Har Cha Khawahi Kun" Saniyat Namaz E Gausiyah Padne Walo Par To Yeh Bad Gumani Ke Wo Mazallah Is Taawil Se Ke Auliyah Allah

Ke Gair Nahi Hai Lehaja Unki Ibadat Allah Hi Ki Ibadat Hai Gaus E Azam Ki Ibadat Karte Hai. Magar Mautraz Bahadur Zara Ankho Ki Pati Utar Kar Dekho Ke Yeh Bat Kaha Pohchi Abhi Hum Hadees Zikr Kar Chuke Ke Huzur Aqdas ﷺ Ne Nabina Ko Dua Talqin Farmai Ke Bad Namaz Yun Kaho Ke Arbi Scna Me Aur Khub Kaan Khol Kar Suno Ke Hadees Sahi Hai, Nisai Wa Tirmizi Ibne Maja Wa Hakim Wa Behqi Wa Tibrani Wa Ibne Khuzaima Ne Is Riwayat Kia Aur Tabrani Wa Behqi Ne Sahi Aur Tirmizi Ne Hasan Garib Sahi Aur Hakim Ne Ba Shart Bukhari Wa Muslim Sahi Kaha Aur Hafiz Imam Abdul Azim Mutzami Wagera Aima Naqa Tanqih Ne Is Ko Tasih Ko Muqrar Rakha. Han Tu Mautraz Bahadur Ab Bol Chalo Tumhare Taur Par Mazallah Huzur ﷺ Ne Apni Ibadat Ki Talqin Farmai Ke Nahi ? Wala Huwal Wala Quwat

Saniyat Imaam Shafai Se Marwi Ke Farmate Hai Main Imaam E Azam Abu Hanifa Se Barkat Hasil Karta Hu Aur Unki Qabr Par Hazir Hota Hun Jab Mujhe Koi Hajat Hoti Hai To Do Raqat Namaz Padta Hun Aur Unki Qabr Par Hazir Ho Kar Sawal Karta Hun To Jald Puri Hoti Hai. .

Allama Ibne Hajar Maki Me Hai

Mautraz Bahadur Zara Arbi Scan Par Nazar Jama Kar Bolo Ke Kise Kise Mushrik Banoge. Rabyan Yeh Bhi Sunte Chalo Ke Bahjatul Asar Kitab Mustata Ba Akhbar Ul Akhiyar Sharif Me Zikr Ki Hai Aur Muqarar Rakhi

Hai. Chunace Akhabar Ul Akhiyar Sharif Me Farmate Hai

Mautraz Bahadur Zara Aankhein Mal Mal Ke Dekho Ke Wahi To Bahajtul Asarar Wali Riwayat Hai Aur Yeh Wahi Namaz E Gausiya Hai Jiske Mutliq Tumne Kaha Ke Shayd Isiliye Namaz E Gausiyah Ijaad Ki Gayi Hai

Han Bat Ke Dhani Ab Shaikh Mohqeek Par Aitraz Kar Bhago. Wala Huwal Wala Quwat.

Sanyan Is Namaz Ke Asbat Aur Hazrat Wahabiyah Ki Kaifar Hasyani Ko Sarkar Ala Hazrat Allayrehma Ka Risala A Nihar Ul Anwar Min Yam Salat Ul Asrar " Kafi Se Jayda Hai. Mautraz Bahadur Taufiq Ho To Use Dekho Ke Waha Haq Ke Waha Ilm Ka Aftaab Chamkta Aur Haq Ka Chehra Damkta Hai Paoge. Ab Zara Apne Imaam Ul Taiqa Ke Khandani Bujurag Hazrat Shab Abdul Azizm Kha Sahab Quds Sira Ki Shahdat Imaad Wa A'anat Ke Jawaz Par Sunte Chale Tafsir Azizi Me Farmate Hai " Farsi Scan Me

Mautraz Bahadur Sahab Zara Yeh Fiqr Baz Azkhawas Aauliyah Allah Rah Ki Jarja Takmil Wa Irshad Farsi Scan Me

Gaur Se Khub Aankhe Phad Kar Dekho Aur Phir Batate Chali Ke Aauliyah Allah Jo Baqaul Shah Sahab Al Jarja Takmil Bani Nuh *Yani Insaan Ko Kamal Bakhsne Wale* Banaye Gaye Hai Kisne Unhe Esa Banaya Hai Zahir Hai Ke Takmil Aur Kiska Tasruf Qarar Payege Kaho Allah Ka To Mautrz Sahabyahi To Hum Kahe Hai Ke Auliyah Allah Ki Imdaad Wa A'anat Allah Hi Ki

Imdaad Wa A'anat Hi Aur Yahi Shah Sahab Ke Irshad Wajib Ul Naqayad Ka Saf Matlab Hai. Ab Zara Shah Sahab Se Ankhe Mila Kar Kah Ke Jab Aauliyah Ki Imadad Wa'anat Allah Hi Ki A'anat Hai To Unki Ibadat Bhi Allah Hi Ki Ibadat Hona Chaiye Jaise Ke Humko Ilzaam Apne Dia Hai.

Phir Mautraz Sahab Zara Ek Bar Un Ke Farmaan Wajib Ul Az'aan Ko Dekho. Wo Saaf Farma Rahe Hai Ke Allah Ne Unhe Bad Wisal Bhi Tasruf Ki Taaqat Bakhshi Hai Aur Unka Ahwal E Barzakh Ke Mushahide Me Istgaraq Unke Madarik Ki Wus'at Wajh Se Dunia Ki Taraf Tawaja Se Manah Nahi Hota. Ahle Haajat Unse Mangte Hai Aur Pate Hai Aur Owaisiyan Un Se Kamalat Batni Ki Tahsil Karte Hai Bhala Shah Sahab Aauliyah Ki Hajat Rawai Unka Tasruf Un Se Haajat Batni Ki Tahsil Karte Hai Bahal Shah Sahab Aauliyah Ki Hajat Rawai Unka Tasruf Un Se Hajat Talbi Se Sab Hajatein Pana Sabhi Kuch Sabit Kar Gaye Yeh Jaan Wahabiyat Par Kaisi Qayamat Hui Wa Ist'anat Umoor Wagera Aad Yeh Ka Istshna Bhi Shah Sahab Ne Nahi Kia Ke Kahne Ko Hota Ke Wo To Ummor E Ada Yeh A'anat Sabit Kar Rahe Hai Yeh Humare Taur Par Shirk Nahi Beshak To Yeh Ke Umoor Gair Aadiya Me Ist'anat Jaisa Ke Mautraz Sahab Anqarib Kahege. . Ab Unhi Kaise Mushrik Kahe Aur Khud To Ta'bir Shah Sahab Shirk Nahi Bachaye.

Mautraz Sahab Afsos Ke Aapne Kalam Pak Me Bhi Kabhi Gaur Na Kia Warna Apko Malum Ho Jata Ke Aauliyah Mahbooban Khuda Ki Imdad Wa A'anat Jaiz

Hi Nahi Balke Waqeh Hai Aur Ap Yeh Bhi Samj Lete Ke Unki Imdad Khuda Ki Imdad Hai Hum Se Sunte Quraan Ka Irshad Hai

Yani Jo Kashti Thi Wo Kuch Muhtaajo Ki Thi Darya Me Kam Karte They To Maine Chaha Ke Use Aibdar Kar Do Aur Unke Piche Ek Badhshah Tha Ke Har Sabit Kashti Zabrdasti Chhin Leta Tha Aur Jo Ladko Ka Tha Uske Ma Bap Musalman Hi They Hume Dar Hua Ke Wo Unko Sarkashi Aur Kufr Par Chada Dete To Humne Chaha Ke Un Dono Ka Rab Is Se Behtar Aur Is Se Jayda Meharbani Me Qarib Ata Kare. Rahe ! Wo Deewaro Sehr Ke Do Yatim Ladko Ki Thi Aur Uske Niche Unka Khazana Tha. Aur Unka Bap Naik Admi Tha. To Ap Ke Rab Ne Chaha Ke Wo Dono Apni Jawani Ko Pehchane Aur Apna Khazana Nikal Le Apke Rab Ki Rehmat Se Aur Yeh Kuch Maine Apne Hukm Se Na Kia. Yeh Dekhe Mautraz Sahab Quran Karim Hazrat Khizr Allaysalam Ki Kis Imdad Wa A'ananat Ka Sabut De Raha Hai.

Kashti Ko Tordh Kar Muhtajo Ki Madad,Phati Hui Kashti Me Khilad E Adat Pani Ko Na Ane Dena. Nabalig Bache Ke Hal Par Mutlah Ho Kar Use Qatal Kar Ke Uske Ma Bap Ko Kufr Se Bacha Lena. (Yeh Fayl Hazrat Khizar Allaysallam Ki Khususiyat Thi. Kisi Wali Ko Yeh Jaiz Nahi Ke Wo Nabalig Bache Ko Uske Haal Par Mutlah Ho Kar Qatal Karde) Khizr Allaysalam Ka Is Ke Maa Bap Ke Liye Us Se Behtar Badla Chahna Aur Unhe Milna. Madrik Me Hai Ke .. Yani Riwayta Ai Ke Unke

Liye Ladki Paida Hui Esi Jis Se Ek Nabi Ne Nikah Kia Us Se Ek Nabi Huwa Dusri Riwayat Me Hai Satar Nabi Hue Ya Allah Ne Unhe Unhe Ki Tarh Momin Beta Dia. Girti Diwar Ko Sidha Karke Do Yatimo (Jinka Baap Parhezgaar Tha) Ka Khazana Mehfuz Kar Dia. Phir Zara Yeh Dekhe Ke Quraan Farmata Hai . Yeh Sab Kuch Maine Apne Hukm Se Nahi Kia Yani Balke Allah Ke Hukm Se Kia. Lillah Insaaf. Yeh Wahi Baat Ke Mehbooban E Khuda Ki A'anat Allah Ki A'anat Hai Isliye Ke Uske Hukm Se To Ab Quran Balke Sahib E Quraan Azwajjal Ko Yahi Ilzaam Do Ke Jab Muqarbaan E Haq Ki Imdaad Allah Ki Imadad Hai Gair Ki Madad Se Hai. Kyon Ke Wo Fanafillah Hai Khuda Ke Gair Nahi Hai To Unki Ibadat Jaiz Huon Chaiye. Wala Huwal Wala Quwat. Mautraz Sahab Quraan Azim Ke Is Irhsad Me Zara Phir Gauur Farma Lijiye. .. Unka Baap Naik Admi Tha. Is Irshad Se Malum Huwa Ke Hazrat Khizr Allaysallam Ko Un Yatimo Ke Khazane Ki Hifazat Ka Hukm Unke Ma Bap Ki Naiki Ki Wajh Se Huwa Tha La Jarm Bap Apni Naiki Se Apne Bacho Ke Maal Ki Hifazat Ka Zariya Huwa Agar Che Bazahir Zariya Hifazat Khizr Allaysallam Hai Aur Muhafiz Haqiqi Allah Ta'la Hai. Yeh Mehbubaan E Haq Ki Imdad Ka Sabut Bawajh Digar Huwa Wallahu Ul Hamd.

Madarik Hai.

Yani Hazrat Husain Bin Ali Radiallahu Ta'la Anhuma Se Hai Ke Unhone Ek Kharji Se Kaha Allah Ne Un Do Ladko Ki Hifazat Ki Kya Tadbir Farmai Usne Kaha

Unke Baap Ki Naiki Se, Apa E Farmaya To Mere Bap Aur Nana Allaysallam Is Se Behtar Hai. Yeh Quran Wa Hadees Wa Aqwal E Ulma Niz Irshad Wajib Ul Anqyad Shah Abdul Aziz Sahab Se Imdad Wa A'anat Ka Sabut Bahmad Talah Humne Khud Imaam Ul Taiqa Ki Sirat E Mustqim Me Is Amar Ke Sabut Me Ibaratein Itni Nahi Ke Gini Jaye Is Par Chand Ibaratein Guzari Wo Yad Ko Lo Imaam Ul Taiqa Ne Kaha "Bil Ijma E Tariq Wa Bara E Fariq" Bhala Madbhar Alam Hona Imdaad Anaat Ka Sabut To Nahi Hazrat Ali Ke Liye Gausiat ,Qutbiyat, Abdaliyat Apna Aur Salatin Ki Salatin Ki Salatnat Me Dakhal Sabit Kia, Aauliyah Ke Liye Likha "Aisya Narami Rasd Ke"

Bhala Arsh Se Farsh Tak Jiski Saltnat Ho Wo Esa Hi Majbur Hoga Ke Kisi Ki Madad Na Kar Sakega. Syed Ahmad Raye Bareli Ka Khawab Me Huzur Se Khajur Khana Aur Hazrat Ali Ka Nehlana Fatija Zahra Ka Libas Fakhra Pehanana. Kyon Mautraz Sahab Is Garde Hue Khawam Me Imdad Wa'anat Tafrus Wa Ikhtiyar Kya Kuch Sabit Na Ho Gaya. Aur Suni Imaam Ul Taiqa Mazid Apne Peer Ji Ke Liye Sirat E Mustqim Me Raqam Taraz Hai, "Ruh Ul Quds Jana Hazrat Gaus Ul Saqlain Wa Janaab Hazrat Khawaza Bahad Ul Deen Naqsabnadi Matuwaja Hal Hazrat Aisa Gardida" Isme Hai.
Mautraz Sahab Ab Is Bina Par Gaus E Azam Ke Yahi Ma'na Hue Ke Bade Fariyad Ras Ya Aur Kuch Ab Bol Chalo Ke Tum Sab Mah Apne Imaam Ul Taiqa Apne

Khud Sakhta Shirk Me Mubtalah Hue Ke Nahi Zaroor Hue.
Wallauh Hamd.

Qaula Jin Ko Dur Se Bhi Is Yaqin Ke Sath Pukarte Hai Ke Wo Humari Fariyad Nahi Sunege.
Aqwal : Beshak Mehbooban E Khuda Ko Pukarna Jaiz Hai Allah Ta'la Farmata Hai : .
Hume Ya Akhir Zamana Me Huzur Ko Khitab Karke Talqin Farmaya Al Tiyat Me Padte Hia Assalamo Allay Ya Al Nabi Aur Daur Mukhtar Wagera Se Pehle Guzra Ke Lafz Tash'hud Se In Sha Ka Qasad Karega Ya Allah Ko Tahit Karta Aur Nabi Ko Salam Karta Niz Hadees Nabina Guzri Jis Me Huzur Ne Dua Talqin Farmai Ya Mohamamd Aur Gaus E Azam Ka Irshad Bhi Guzra Jis Me Hai . Jo Mera Nam Lekar Pukare Kahe, Khuda Wa Rasool Ulma E Kiram Wa Gaus Eazam Kis Kis Par Aitraz Ka Muh Kholiyega Aur Sune Haji Imdadullah Sahab Muhajir Makki Farmate Hai "Zara Chehra Se Parda Ko Hatao Ya Rasoolallah " Unhe Bhi Mushrik Kahe Aur Yeh Qasim Nanuthavi Dur Se Pukar Pukar Kar Madad Mang Rahe Hai Kahte Hai "Madad Kare Aey Karim Hamidi Ke Tere Siwa Nahi Hai Qasim Bekas Ka Koi Hamikar" Kahe Yeh Bhi Mushrik Hai Ke Nahi Ya Shariat Apki Khangi Hai Ke Jise Chaha Mushrik Banaya Aur Jise Chaha Musalmaan

Wala Huwal Wala Quwat

Musannif : Shaikh E Tariqat Waris E Uloom E Ala Hazrat Huzur Mufti Akhtar Raza Khan Allairehma

Roman : Armaan Manjothi Noori

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 12 Hisso Mein)
Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?
Azaan -e- Bilal Aur Suraj Ka Nikalna
Ishqe Majazi - Muntakhab Mazameen Ka Majmua
Gaana Bajana Band Karo, Tum Musalman Ho!
Shabe Meraj Ghause Paak
Shabe Meraj Nalain Arsh Par
Hazrate Owais Qarni Ka Ek Waqiya
Dr. Tahir Aur Waqar -e- Millat
Taqreer Karne Waala Kaisa Ho?
Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
Ikhtelaf Ikhtelaf Ikhtelaf
Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza
Binte Hawwa
Sex Knowledge
Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq
Aurat Ka Janaza
Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani
Huzoor Ki Shaan In The Quraan
Husne Mustafa Aur Kalame Raza - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala
Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
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Chand Ghair Motabar Kitabein - Maulana Hasan Noori Tirmizi (Part 1)
Aaiye Namaz Seekhein (Part 1)
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